A

SAINTS MONUMENT,

OR THE

TOMB

OF THE

Righteous.

The Foundation whereof was laid in a Sermon preached at *Knath* in the County of *Lincoln*, at the solemn Interment of the Corps of the Right honourable and truly religious Lady *Elizabeth*, Wife of the Right Honourable *Francis* Lord *Willughby*, Baron of *Parham*. March 26. 1661. and since finished.

Whereunto is annexed her Exemplary and Unparalleld CONVERSATION.

By WIL. FIRTH, M. A. and Chaplain to the Right Honourable *Francis* Lord *Willughby* Baron of *PARHAM*.

LONDON, Printed for *Ed. Brewster* at the *Crane* in *St. Paul's*-Church-yard. 1662.

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TO THE
RIGHT HONORABLE
FRANCIS
LORD *WILLUGHBY*,
Baron of *Parham*.

Right Honourable,

IT is usual for those that appear in publick, to prefix some great name before them, that they may gain the greater Esteem, and that the army of their words may be looked on to be more considerable, when they have so valiant a forlorn: It is no more then needs

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that ſome Coats have ſupporters, eſpecially when there are notes of abatement in the charge; Amongſt whom I rank my ſelf, who had I not had a copious ſubject, ſhould have deſired invention; who now only deſire that my labour may find protection under your wing; and the more confident I am, that I ſhall not be fruſtrated, when I conſider who it is that is here preſented to your Lordſhips view.

I confeſs a fair front may be ſet before a mean Cottage by an unskilfull Builder; and I may rank your honourable Name as a Patron to that, which for its own merits ſake is not worth your Lordſhips reading, much leſs your protection: But I ſhall not ſo much deſire that the faſhion of this monument be obſerved by you, as the materials whereon it is built; and then I promiſe my ſelf this, that though you ſhould not like the frame of the building, yet you would not have the Timber loſt. What I ſaw in her Ladiſhip (whom I here preſent to your Honour) uſefull for ſuch a work as this, I picked by mine own obſervation. Another that could have built this Monument in more ſtate, might have found hewn ſtones fitted to his hand; though thoſe, which for their

curious

curious workmanship, I knew not how to place right, are left out, not because I see them not, but because I could not place them to their worth. And having built this small Pile of her vertues, not knowing to whom she more of right belonged then to your self, I have made bold to give it your Lordships Superscription.

You may say to me in this attempt, as *Æneas* did to *Dido*, when she desired a Narration of the *Trojan* Wars,

Infandum —— jubes renovare dolorem;

That I bring you again to the house of mourning, and open the sluces of those eyes that were almost shut; and for this cause (did I not hope that the profit you may receive, will countervail the sorrow which you will find in the renewing of her remembrance) I should have been silent: but if the streams of your teares wash your soul, and your sorrow for her terminate in sorrow for sin, I shall not think my labour either preposterous, or in vain: if the flood turn inward, I am willing to cleanse and open, rather then to stop or interrupt the free passage.

When *Constantine* had shewn the *Persian*

King the glory of *Rome*, and the stately Monuments of deceased Emperors, he looked on them, and said, *Mira quidem hæc, sed ut video, sicut in* Persia, *sic* Romæ, *homines moriuntur*; though you have men of great renown, yet I see as we do in *Persia*, so at *Rome* all dye. I hope your Lordship judged so of her; that though she was pure, yet she was brittle; though precious, yet mortal. The Oak in time will decay as well as the Willow; and the strongest tower, though a storm will not, yet a thunderclap will shatter it to pieces: *Fragilem frangi, & mortalem mori*, to see a glass break, or a Candle burn to the snuff, is no new thing.

It is a mortifying consideration to look over a dead wife, or a dead child; but we who have corruption so apt to live, had need sometimes be told that our frame is subject to dye; this consideration will still home-bred Wars, namely, to be told of an invasion; the flesh will sooner be mortified, and the spirit will endeavour to be supreme the rather, when it considers that it is accountable.

It was said of *Alexander*, that when he came to *Achilles* his Tomb, he wept, because he had not a *Homer* to set him forth. For this

this purpoſe it is reported, that *Alphonſus* of *Arragon*, King of *Cicily*, kept *Panormitan* the Poet, that he might immortalize his name; and though that cannot be expected from me, what another might have writ, who had known her longer; yet ſomething I have obſerved according to my knowledge; nay, I have ſeen more in her then I know how to expreſs here: For he had need be a neat Limner that draws a beauty to the life; and he had need underſtand the tongue, that attempts to expreſs her language, and ſtands need to have trod in her ſteps too, that goeth about to deſcribe them.

When I conſidered the remarkableneſs of the providence, the noiſe that it made, and how loud it ſpoke to us all, I thought, God would not have it forgot: and when I conſidered that in ſo ſhort a time, the memory of that great ſtroke was ſomething more dark, and ready to wear out, I undertook this work, which I formerly did not intend; namely, to build a Monument, whereby * their names, whoſe perſons the Lord hath taken to himſelf, ſhould not be forgotten; and it is becauſe we have almoſt forgot to read my *Ladies ver-*

* The mother and the ſon both dying in a fort-nights ſpace.

tues,

tues, that I put them in print; had our memories been better to have retained more, I ſhould have ſpoken leſs, if any thing at all.

It ſeems God ſaw that we had need of ſuch a great affliction, or elſe he would not have doubled it; and if the ſmart of it do not make impreſſion, he can plat another cord, and be more ſevere: Oh therefore that what we have felt, might make us ſay, *Spare Lord, and we will do ſo no more.* Could we but find the pleaſures of ſin to countervail the torment for ſin, we might be leſs cautious: and if it were ſo, that brethren in iniquity who have drawn us to ſin, could get as much favour hereafter as they get us affliction and ſorrow here, we need not be much circumſpect: but to conſider that our very companions, nay, our very Tempters will be our accuſers; and he, for whoſe ſake we became tranſgreſſors, will betray us: Surely it is more rational to truſt God in a way of holineſs, who will never forſake us, then man in a way of ſin who will not aſſiſt us in time of danger.

I have ground to believe, that your Lordſhip had not eſpouſed her perſon only, but her graces; and did not love her only for external accompliſhments, but for her inward

ward zeal. What I here publiſh, is no more then you knew, no more then you approved of: I wiſh none that are religious, were more unequally yoked. I have ſeen ſome husbands *canes in præſepibus*, or like the Scribes and Phareſees, *Mat.*23. 13. who ſhut the Kingdom of heaven, & will neither enter in themſelves, nor ſuffer them that are entring to go in: had it been ſo with her, ſhe had not been ſo forward: ſhe hath often reckoned it a mercy which ſhe received from your Lordſhip, as well as from her heavenly Father, that you did not offer to quench, but kindled the fire of her zeal; that you did not pull off the Chariot wheels, but rather oil them; that you did not conſtrain her to tread in thoſe ſteps which were not ſuitable to her ſpeed, nor force her to wear that ſhoe which did not ſit eaſie on her foot: conſidering that it is uncomfortable for one in a race to be clogged with any burdens but neceſſaries. I deſire the Lord Almighty to bleſs you with the ſame bleſſing; that as they have fixed their reſolution for heaven, they may not be pul'd back by thoſe that draw in the ſame yoke with them; and that they may never be conſtrained to ſpeak in a language they underſtand not; though

though there are many voices, yet none of them is without signification; 1 *Cor.* 14. 10. They in this sense have been used to speak in their mothers tongue; and though it should seem barbarous to others, yet to speak in an unknown language, would make them Barbarians to themselves. I hope the Lord who hath made you a father, hath given you a fathers heart that is tender; not only to encourage their graces, but to bear with their infirmities. And I hope, and have testimonies to convince me, that seeing the Lord hath blessed you with such Children, you will not be unwilling that they should bestow themselves on the Lord.

As to my self and present work, it is my first fruits, which had not been ripe yet, but that it was so soon Autumn with her; and because it grows in your Lordships soil, I cannot but dedicate it to your self; wherein I do not desire to be *Theologus gloriæ*, but *Crucis*: As I dare not be found sinning, so I would not be found idle when my Saviour comes. Perhaps some who loved her not, will censure me for what I have said; and those that desired her worth should be blotted out, will be angry because I have put it in print; yet this is my comfort, *Non ig-*

nota cano; innumeros prompſit Britannia teſtes: her light was not laid under a buſhel; thoſe that did not ſhut their eyes, might have ſeen as much as I have ſpoken; theſe who knew her would have believed themſelves, though I had not ſpoken: and thoſe that did not know her, I could deſire them to believe me, except they would have me to diſtruſt them, when they ſpeak truth. And if I be cenſured, it is no more then I would freely undergo, rather then her dear name ſhould be forgot. Thoſe that will ſpeak evil, perhaps may have ſome come after them, that will do as much for them. *Valla* condemned all that writ before him; (which could not be wiſdome, except he had been ſure to have been the laſt that had come upon the ſtage) *Eraſmus* comes after, & doth as much for him.

This Treatiſe hath ſwelled to a greater bigneſs then I intended at firſt it ſhould; therefore I hope it will nouriſh the more, if digeſted: And as to ſerve you or yours, is the earneſt breathing of my deſire; ſo to perpetuate the Memory of thoſe that are deceaſed, was my greateſt aim. I confeſs there is nothing but my unſerviceableneſs that doth diſſatiſfie me with my condition: Could I be more uſefull, I ſhould never be willing to depart;

If

If either you or yours have any errand to send me on, whereby I may testifie my real dutifulness to your family, I should blush, and take it as a disgrace, if any man on earth should either be more willing, or venturesome then my self: if opportunity would permit, I hope I should make it appear, that I could do more then your honour requires of me: what I have dont here in testimony how I desire to be imployed when either the comfort or honour of them, or yours stands need of me, I have made bold to sign with your Lordships name, that that may be to this small Tractate, as *Solomon* saith of a gift, *Prov.* 18. 16. Namely, *to make room, and to find entertainment for it*; For I conclude, that those who would not look upon it for the Authors sake, they will for the subjects sake, or at least for the Patrons. I have neither silver nor gold, as you want neither, but such as I have I give it you, as being under greater obligations to your self then any other, making mention of you in my prayers, that God who hath interested you in the hearts and affections of men, he would also interest you in the heart and affections of his Son; and he who hath made you honourable on earth, would also crown you with glory

glory in heaven; for whoſe ſake I am willing even to ſacrifice my deareſt comforts, if it would ranſome you from perils, or contribute the leaſt to your ſouls ſalvation; who can but now ſubſcribe my ſelf,

SIR,

The unworthieſt,

But not the

Moſt faithleſs

Of your

Lordſhips Servants,

W. F.

SIR,

The unworthieſt,

But not the

Moſt faithfulſt

of Your

Lordſhips Servants,

W. P.

AN

ELEGY

Upon the Death of the Right Honourable and truly Religious Lady,

ELIZABETH,

Wife to the Right Honourable

Francis LORD *Willughby*

BARON of *PARRAM*,

who dyed *March* 25. 1661. Her only Son dying a few dayes before her.

DEar friends, is there no Ornament in verſe
Nor tears to deck this noble Ladyes herſe?
Swel waves of grief; let Lymbecks now appear:
Diſtil by drops, whilſt ſorrow hath a tear:

Drop trickling eyes, ſigh mournfull heart, and creep
Into ſome Corner ſet apart to weep.
Thus we, in ſhadowy groves refuſe our reſt,
Proſtrate our bodies, ſmiting on our breaſt:
Sigh begets ſigh in us, mirth mirth doth ſmother,
Fears procreate; one looking on another.
Such th' Ocean in the ſeas will ſcarce ſuffice,
Or let a ſecond deluge fill our eyes.
Where lies the ſinner, even there lies the juſt:
Honour in th' grave, Nobility in duſt.
Let Tragick Elegies here take their turn;
Sarah *lies dead, and* Abraham's *come to mourn:*
Our earthly orbs ſtand ſtill bereav'd of ſenſe,
Becauſe each wanteth its Intelligence.
One drop another from our eyes doth call;
One tear purſues to ſee another fall.
O dexterous ſoul! O ſtrange myſterious skill!
Whoſe ſmiles did make alive, whoſe frowns did kill!
Poiſonous malice ſhe could countermand,
And charm the furies with touching of her hand.
Her favours when, and unto whom ſhe imparts,
Are privy ſeals whereby ſhe take up hearts.
Wiſdom, parts, wit, with courteſie and love,
Her Jewels were, yet Grace ſate Queen above.

When

When to the world she had brought forth her son,
According to his glass her hours did run:
Her life was bound in his; it came to pass
This Ladies Benjamin, Benoni *was.* Gen. 35.18
Being set, the night o're shadowed our hopes;
She was the Sun, and we the Heliotropes.
She was our Center; the eyes of every soul
Like th' trembling needle, point to her as Pole.
When Planets change their Orbs, when Stars their Sphere,
When glorious Constellations disappear;
Astronomers stand stupifi'd, and fears
The Sun will set, and clouds dissolve in tears.
Quake trembling shrubs, when stately Cedars fall,
Then showers of tears are Epidemical.
Could I have sacrific'd my life so dear,
It should have Expiation made for her.
Had not my offering been both halt and lame,
I would, to have rescued Isaac, *been the Ram.*
If God his scourging hand would but have staid
My life should have been on the Altar laid;
But to appease his wrath he hath devis'd,
Our Turtle Dove she must be sacrific'd.
Then ebb your groans; shall grief our hearts annoy?
Though she was sown in tears, she is reapt in joy.

The grain we ſet in the earth, to heaven is grown;
The Dove is turned Eagle, and to the carcaſe flown.
She was tranſplanted thus in heaven to dwell:
The Roſe was pluckt that God might take a ſmell.
Her ſon with Feaver burnt, the mother would
Become his Urn, his aſhes for to hold:
They kindle in the Urn which was her breaſt;
They melt her heart, and ſo ſhe dropt to reſt.
So dyed the Phœnix of this Land; yet ſhe
As th' Phœnix doth, hath left her pedigree.
The Phœnix leaves but one to be her Heir,
Yet from theſe aſhes here is ſprung a pair;
Whoſe vertues, features, beauties, parts and grace
Diſcover them to be the Phœnix race.
Though we with grief oppreſt ſhould fall aſleep,
Let after-generations for her weep:
And when their ſprings and fountains are wept dry,
The clouds with ſable tears ſhall them ſupply.
Harmonious ſoul! now grace with nature ſings
Melodious Anthemes to the King of Kings.
Love keeps the time, her tuned heart doth raiſe
To Elamy *in* Alt, *her ſongs of praiſe.*
Her voice, nor Baſſus *hath, nor* Meane, *for glory*
Tranſcends all flouriſhes of humane ſtory:

Her

Her Notes are all in Alt, *ſo high they ſore,*
The Mood is called Perfect *of the more.*
She reacht to heaven, though on her knees by prayer;
Sweet change! a daily beggar made an heir!
Should I turn Romaniſt, I would beg that ſhe
With Mary *ſhould propitiate for me.*
The twenty fifth of March *hereafter may*
Of right by us be called our Ladies day.
Reckon, this daye's the period, when ſhe
Uncaptivates her ſoul, and ſo gets free; (ſtings
Triumphs, though ſtain'd in field, kills death and
The ſerpent, mounts to heaven on Angels wings.
She was too ſweet a plant for earth: thus fate
In Paradiſe did her inoculate.
What heavenly joys at Gods right hand there be,
Our Sheba's *Queen is gone to taſte and ſee.*
We have loſt in her, Oh pity our complaint,
A Wife, a Mother, a Saviour, and a Saint!
No more my Muſe, give o're, and ceaſe to weep,
She lies in Abrahams *boſome, let her ſleep.*

Hæc flevit W. FIRTH.

AN

EPITAPH

ON THE

Right Honourable and pious Lady,

ELIZABETH WILLUGHBY:

March 25. 1661.

STay Paſſenger, and read, under this ſtone
Here lies three Orient Pearls, all ſet in one:
Pallas, Diana, Venus; *here you ſee,*
Grace, Nature, Beauty in a high degree.
A Folio in a ſheet is here compriſ'd,
Great works lie in a ſhell Epitomiſ'd.

W. F.

EPITAPHIUM

IN

Sepulchrum ſereniſſimæ Dominæ

ELIZABETHÆ WILLUGHBY,

Fideliſſimæ Conjugis

FRANCISCI

Baronis de PARMA,

Quæ obiit Martii viceſimo quinto, 1661.

Sanctiſſima Domina, Evangelii ſacri ſtudioſiſſima, nec non pro ingenii, naturæq; donibus inter ſeculi heroinas merito numeranda, O. H. S. S.

Fœmina, ſubſidium, conjux, jacet abdita Chriſti
Inclyta, diſpoſitum, caſtaq; fida ſinu.
Clara Deo, jucunda viris, optata marito,
Blanda ſuis liberis, publica noſtra ſalus.
Hunc lacrymæ! filium ad cœleſtia gaudia mater
Quem peperit ſequitur ----- Deſiderantur cætera.

W. F

AN

Advertiſement to the Reader

of ſome very uſefull BOOKS lately printed for, and ſold by *Edward Brewſter* at the *Crane* in St. *Pauls* Church-yard; 1662.

AN *Elaborate Expoſition* on the whole 17 *Chapter* of St. *John*, by Mr. *George Newton* of *Taunton* in *Summerſet* in *fol.*

Magna Charta, or the Chriſtians Charter epitomiſed by the ſame Author in 8.

Mr. *Baxter* of the *Crucifying of the world by the Croſs of Chriſt* in 4.

An *Help* to *better hearts* for *Better Times*; by Mr. *John Angier* Paſtor of *Denton* Chappel in *Lanchaſhire.*

Mr. *Elton* his pious and profitable Expoſition on 7. 8, 9. *Romans*; *fol.*

Mr. *Benthams Chriſtians Conflict* ſhewing the difficulties and duties, Armour and ſpecial Graces to be exerciſed by every Chriſtian; 4.

Mr. *John Ball* of the *Nature* and *Life* of *Faith* in two Tracts: 4.

Mr. *John Stalt.* againſt the *Quakers*; 4.

Againſt Univerſal Redemption; 4.

Againſt the Anabaptiſts; 4.

Dr. *Jeremie* his Expoſition on all the *Proverbs* *fol.*

A SAINTS MONUMENT, OR THE TOMB OF THE Righteous.

GEN. 23. 2.

And Sarah *dyed in* Kiriath-arba; *the ſame is* Hebron *in the Land of Canaan, and* Abraham *came to mourn for* Sarah, *and to weep for her.*

UR heavenly Father in his great Wiſdom, many times keeps his deareſt Children ſhort in this world: they have famine as well as plenty; tears as well as joy. Cold and Nakedneſs to drive them home to their Fathers houſe. Prodigal ſons miſs of their expecta-

tion, or elſe they would take up lodging with the ſwine; Beggars muſt hunger ſometimes, or elſe they will not ask; nay, they muſt be denied, or elſe they will not be importunate. Thus our holy Father laſheth his children where he would have them obey, and cauſeth the Sun to ſet, and darkneſs to overtake them, when he would have them return home: Indeed, the Pinacle of honour in the world is ſuch a ſlippery place, that when Satan had ſet Chriſt there, he thought he could caſt him down with more eaſe, and make his fall the greater; and when he had let him ſee the kingdomes of the earth, he thought he could more eaſily keep heaven out of his ſight; when he had given him to know the world, he thought by that means he could ſooneſt cauſe him to forget himſelf; and when he had mounted him ſo high, he thought it the only way to make him overlook his own happineſs. Now if Satan durſt attempt to aſſault the Lord, he is not without ſtrong hopes of conquering the Servant; therefore leſt we ſhould be oblivious of our frame and nature, our Father gives us a *Memorandum*; and that we may know our ſelves, he lets us ſee our faces in a glaſs.

Every image of death is but a repreſentation of our own perſons, and tells us who we are. Nothing ſets out man ſo much to the life, as the grim viſage of death. Paleneſs is the colour wherein man is beſt limned. *Calvin* calls Saints Lives, *quaſi ſpecula, condimenta*, Glaſſes wherein Chriſtians may ſee their conſtitutions: the odor that would give a fragrancy to every action. I may call the Saints death *Glaſſes* too, wherein we may ſee our

our diſſolution: And indeed if a Saint be but looked through we may ſee from the womb to the grave, from thence to heaven; not not only the mark, but the way is characterized in a ſpiritual mans life; not only the good beginning, but the happy end in a ſpiritual mans death. As the informations we have by Saints lives are uſefull, ſo the admonitions we have by their death are needfull. I do not know any that ever lived, but had need be told ſometimes that he muſt *dye*: never was there any that became familiar with the fleſh, but ſhould be told he muſt leave his companion: and there was never any ſo unanimouſly joyned together, but it was needfull that ſometime he ſhould hear of their putting aſunder; for which purpoſe theſe words are very uſefull, for they are the unyoking of an honourable pair, the looſing the marriage bonds of the Parents of the faithfull, *Abraham* and *Sarah*.

Here you may ſee, though no man may, yet God may put aſunder, what he himſelf hath joyned together. *Abraham* took him a wife, *Gen.* 11.29. and here God takes her from him, and the more juſtly, becauſe ſhe was his gift. True, Houſes and Riches are the inheritances of our Fathers, *But a prudent wife is of the Lord, Prov.* 19. 14. *Sarah* had ſweat at generation work, and God takes her out of the yoke to her reſt. *Sarah* was married to the body before ſhe was marrried to *Abraham*, which taught her the better to carry her ſelf in that ſtate: For a birth, or the deſcent into the body, reſembles the condition of matrimony: in both they leave their Fathers houſe, and go into a ſtrange

land, it was ſo with *Sarah*; The females do not only leave their habitation, but their name; ſo in deſcent into the body; and therefore the Jewes had this Maxime amongſt them, *Matris familia non eſt familia*; they reckoned not their Pedigrees after the mother, but the father, as you may ſee in Chriſt's! Thus alſo *Abraham* when he was married, he muſt leave his Countrey, and get into a ſtrange land from his Fathers houſe, and Fathers kindred, *Gen.* 12. 1. *Sarah* had done thus before; ſhe had, doubtleſs, better acquaintance above, whom ſhe left when ſhe came to be cloathed with mortality and with fleſh; whom, ſhe in the Text after her long abſence, goes to viſite; as the opening of the vital powers of the body was the door through which ſhe enterred into this mortal ſtate; (*Corporis vita, eſt mors animæ*; the life of the body, is the death of the ſoul) ſo the ſhuting of thoſe vital powers of the body, is the door at which the ſoul goes out, and that is death.

In the words then we have *Sarah*'s Joy, and *Abraham*'s ſorrow, that is *Sarah*'s death, and *Abraham*'s life: What a ſtrange world is this, that our beſt friends ſhould be the occaſion of our greateſt grief! a low condition of life, when our deareſt relations are grounds of our bittereſt tears; when our moſt choice mercies, put us to the moſt exquiſite pain: We may obſerve many Doctrines from them, which if I could do any more then mention, might not be without their profit; to name ſome.

OBSER-

OBSERVATAON I.

This is a diſtinguiſhing mercy which the Lord affords his own; he places them where they may often hear from him. *Hebron*, or this *Kiriath-arba*, was a chief City in the hill Countrey of *Judah*, the place where God was moſt known: The people of God are ſet on Mounts, to view and take a proſpect of the riches of the land; thus our *Sarah* did not only live in *Canaan*, but in *Hebron*, and that on a Tower where ſhe could behold the glory of the world to come.

OBSERVATION II.

The *Sarahs* of God, as they have dangers abroad, ſo they have ſafety at home: although others in *Canaan* muſt be driven from their habitations before they can find ſecurity; yet the Children of God many times have it near hand: others were fain to fly before they could find refuge: it was *Sarahs* dwelling place. This City *Hebron* was one of the Cities of Refuge, *Joſhua* 20. 7. and here it was that *Sarah* dwelt; thus the parallel will run with our *Sarah*; her houſe was not only a Mount where ſhe could behold Chriſts glory, but a rock under which ſhe had her own ſafety; a place where one may be holy *publico privilegio*, with a priviledge; She lived under covert *Baron*.

OBSERVATION III.

When God hath appointed the hour of death, no earthly circumſtance can prolong life: When God hath determined, what can hold in ſuſpence? if God reſolves to ſtrike, none can evade; neither priviledge, nor place can ſheild off the ſtroke: This City, *Hebron*, that had ſaved many Malefactors lives, who run thither for refuge, yet it could not ſave *Sarahs*, though ſhe was not proſecuted by the Avenger of blood; In a place of refuge where none muſt be ſlain, yet all muſt dye.

OBSERVATION IV.

It is no new thing for loving Couples to be ſometimes ſeparated: no news that a faithfull wife and a tender husband; that a loving husband and an obedient wife, ſometimes lives a ſunder: it was ſo with *Abraham* and *Sarah*, here implyed in this word, *Bame*, which imports his then abſence.

OBSERVATION V.

The beſt of Gods people, and the ancienteſt have uſed the cuſtome of ſolemnizing the funerals of their deceased friends. Burial of the dead, is as ancient, as it is decent. *Joſeph* in the croud of his imployment in *Pharoahs* houſe, yet will go up to bury his father, *Gen.* 50. 5. Thus was it with *Debora*, *Rebecha*, *Rachael*, *Solomon*, *David*, *Jacob*, and other Worthies of old. Thus it is a part of that which goeth

goeth under the name of the Apoſtles Creed, buried as well as dead, crucified, dead and buried; and not only ſo, but they uſed, that Relations ſhould lye in the ſame Tomb; thence we meet with *Aſa*, 1 *King*. 15. 24. *Jehoſhaphat*, 1 *Kin*. 22. 15. *Joram*, 2 *Kin*. 8.24. *Amaziah*, 2 *Kin*. 14.20. *Azariah*, 1 *Kin*. 15. 7. *Joaſh*, 2 *Kin*. 12.21. and *Rehoboam*, 1 *King*. 14. 31. all buried with their fathers, therefore they uſed not to lie in common, as in the kingdomes of *Perſia* and *Morocco*, but their burial place was theirs in a peculiar propriety, thence called their poſſeſſion, *Gen*. 23. 4. *Gen*. 49. 30. ſo it was a curſe not to come to the grave, 1 *King* 14. 13.

OBSER. VI.

Then is a proper time for ſorrow, when our mercies are abſent: If *Solomon* ſay, the Child hath a time for joy, ſure it is when the Father ſmiles; a time for ſorrow, it is when he frowns. Thus Chriſt tells us, *Mat*. 9. 15. *Can the Children of the Bride-chamber mourn, as long as the Bridegroom is with them! but the dayes will come, when the Bridgroom ſhall be taken from them, then they ſhall faſt*; ſo with *Paul*, *Acts* 20. 37.

OBSER. VII.

All ſorrow for the dead is not ſinfull. *Abrahams* practiſe may be a proof; he came to mourn and weep for *Sarah*: So we find the Prophet of *Bethel* mourning for the man of God, 1 *Kin*. 13. 30. *Alas my brother, alas my brother!* All Iſrael for *Abijah*;

hijah, the ſon of *Jeroboam*, 1 *Kin.* 14.13. *Jacob* for *Joſeph*, *Gen.* 37. 34. The *Egyptians* for *Jacob*, *Gen.* 5. 3. The whole Congregation for *Aaron*, *Numb.* 20. 29. *David* for *Abſolom*, 2 *Sam.* 13.37. All *Judah* for King *Joſiah*, 2 *Chron.* 35. 24. Jeſus for *Lazarus*, *John* 11.35. Which you may be the rather perſwaded to believe, if you do but conſider, that as it was a curſe to dye and not be buried, ſo it is a curſe to be buried and not lamented nor mourned for: Thus the ſad curſe that *Jeremiah* pronounces on the Jews, he thus expreſſeth it, *Jer.* 16.4. *They ſhall dye of grievous deaths, they ſhall not be lamented, neither ſhall they be buried, but they ſhall be as dung upon the face of the earth, their carcaſes ſhall be meat for the fouls of the heaven, and for the beaſts of the earth. Enter not into the houſe of mourning, neither go to lament, nor bemoan them, for I have taken away my peace from this people,* ſaith the Lord, *even loving kindneſs and mercies.*

OBSER. VIII.

The chiefeſt of the Children of God are mortal; *Sarah* dyed: all the Worthies of old included in this, And he dyed, and ſhe dyed: and *Methuſelah* himſelf lived but to ſee his dying day: this was ſufficiently evidenced to that man who after he had ſeen the *Cæſars*, and the other Grandees of paſt ages in their glory, drawn to the life, beginning to repine that his condition was ſo inferior to theirs, was preſently led into another large room down a pair of ſtairs of a few ſteps of deſcent, and there he viewed the ſame mens Tombs

to

to his ſatisfaction, whoſe glory he had but even now repined at; unravel the longeſt thred of life that ever was ſpun on earth, and you ſhall find the bottome of the clew whereon it is wound, to be rotteneſſe and corruption, if not duſt and aſhes; walk into the gardens of the worlds pagentry, and view the roſes, lillies, and carnations, and tell me if they do not all wither when the ſun declines; the ripeſt fruit drops off firſt, and the ſweeteſt flower ſhall not eſcape plucking; if the great world, the heavens and the ear h, muſt be refined, periſh, be burnt up, and wax old, and be changed like a garment; then it cannot be expected, but man, the Microcoſme, ſhould undergo an alteration too; when God ſhakes the heavens, man had need tremble; when ſuch an inundation comes as will drown the mountains, there can be no ſafety in the valleyes; when the lion ſhall roare and be hunger-bit, the worme is not likely to be thriving. Poor man that layeſt up thy treaſure on earth, thou provideſt againſt a ſtorm; but the ſun may melt it, moth and ruſt cannot corupt, but is it ſo ſafe that theives cannot break through and ſteale! O what if thou haſt goods ſo laid up that neither moth nor ruſt can corrupt, nor theives break through and ſteal, yet may not thy ſoul be fetched from thee in a nights warning; *Eheu fugaces Poſthume Poſthume Labuntur anni*, ſwift time ſlides faſt; Oh how ſoon is the ſun ſet after it begins to decline, and in how dark a night is a faire day concluded; what ſtately palaces are now nothing but ruine, and what great Kings have nothing to ſhew but a heap of ſtones? Empires and Kingdoms do not only undergo blotts, but many

times

times are razed out. Stately *Sodom* and *Gomorah* are ſunk into a dead ſea; we have heard of many that though they wanted nothing, yet how ſoon all ſhall want them! God ſent not his into the vineyard to build tabernacles there, neither for themſelves, nor friends, or poſterity, but to work all the day, and return home at night. Every Chriſtian is but a ſervant, muſt go when bidden, and muſt come at his maſters command; life is a travel; for as in travails the father ſends his ſon abroad that he may learn to know him the better, and being out of his ſight, to prize him the more: So doth God with his; but the father lets not his child ſtay beyond ſea all his life, but ſends for him home with expectations of improvement. Well, Chriſtians, you have goodly crops on the earth, but they muſt be reaped; ye have a fruitfull vine, but the foules of the aire will either pick the grapes, or they will fall when ripe; thou haſt a foundation laid, perhaps it is on the ſand, the ſea will waſh it; on a rock, the thunder may batter it; on wood, hay, ſtubble, fire may conſume it; is thy body well liking; hunger or ſurfet may change thy image. So there is two to one, you ſhall not ſtand ſo long as thou thoughteſt; all who are awake muſt fall a ſleep, to day you ſhall be embraced by this world, to morrow perhaps ſtabbed; *Ceſar* who the laſt night was in the clouds, and walking hand in hand with *Jupiter*; was the next day in the grave: but a few paces between the throne and the earth, the crown and the coffin.

And this will appear, as concerning the ſaints, the beſt of Gods people, that they alſo go the way of all fleſh, if you conſider theſe particulars. *RES-*

REASON. I.

The beſt and deareſt of Gods children dye becauſe they have not their portion in this life; thoſe whom God hath betrothed to himſelf, and eſpouſed to his ſon, they dye that they may be in poſſeſſion of their joynture, and that is not of or from the earth, but out of their fathers own inheritance; their eſtate lies in heaven, bounded with the pleaſures at the fathers right hand for evermore, watered with thoſe Chriſtall ſtreames that make all glad who do but taſte of them; within the confines of the new *Jeruſalem*, beyond *Jordan*, and therefore they muſt go over to poſſeſſe: the Arbor of a Chriſtians reſt is in the Garden of *Eden*, and he muſt come out of the wilderneſſe before he can lye down, except he will make his bed on thorns. Thoſe who have their manſion houſe in paradiſe, are not at home while they are in the priſon; God puts not his off with *Egyptian* Cruſts, or onions and garlick, but hath better food for them above; and therefore they muſt depart the Land; if they will gather Mannah, they muſt not be in the tent of the fleſh, but at the doore of the tabernacle. They cannot drink of the ſtreams of pleaſure, whilſt they are in a dry and thirſty land; they have little in their nonage of this life (for the Children of Chriſt are but then at age when they can live no longer) they come not to poſſeſſe becauſe they are not at years: Indeed the right of inheritance belongs to them, but it is in the hand

of

of their Guardion, untill they come from their travels: God puts them not of with this world; for then they would be of all people the pooreſt; their portion is not in this life, for if ſo, they would be of all people moſt miſerable: therefore they dye, that they may be rich.

REASON. II.

The deareſt children dye that the tendency of their ſoul may not be interrupted; the ſoul hath not forgot heaven, but hath ſome breathing thitherwards; now the fleſh is the ſouls priſon, and to be confined there, is to be chained out of the ſociety of their beſt friends; it is with the ſouls arrival in the body, as it was with *Lots* wifes baniſhment out of *Sodom*; She looked back, the eye is ſtill lifted up; and this was the opinion of the *Egyptians*, thoſe ancient ſchollars of *Moſes*, which they illuſtrated in this Hieroglyphick. They painted *Europa* to be carried over the ſea on a calf, who afterward was ſtole by *Jupiter*; by *Europa* they underſtood the ſoul, by the calf they underſtood the body, the fleſh, which when the ſoul was clothed withall, differed not much from the nature of bruits, according to that of the *Pſalmiſt*, *Pſal.* 49. 12. *is become like the beaſts that periſh*, and the Scripture terms man brutiſh in more places then one or two; and the more brutiſh the the leſſe they cultivate their own underſtanding, *Jer.* 51. 17. *Prov.* 12. 1. *Iſa.* 19. 11. and thus was the ſoul carried over the ſea through a multitude of waves and ſtormes, which doth not alter much from

from, but ſeems fully to reſemble the ſtate of this life; by *Europa's* being ſtole by *Jupiter* they underſtood they ſouls returne again to God, according to that Scripture, *Eccleſ.* 12. 7. *Then ſhall the duſt returne to the earth as it was, and the ſpirit ſhall return unto God who gave it.* But this is that for which I mention this opinion of their's, and which is moſt obſervable as to our purpoſe; in *Europa's* voyage, ſhe was painted with her face backward, ſtill looking unto the place from whence ſhe imbarqued, whereby they ſignified that the ſoul hath alwayes a longing deſire after the country from whence ſhe came, as indeed there is that θεῖον πῦρ, that identity in the ſoul to the ſpirituall life, that where it is not extreamely clogged or chained aſleep, it would be flying upwards: and that it doth not, it is either out of great conſtraint, being bound to the body, or out of great Love to the body which knits it thereunto, for holy ſoules will as naturally breath after their native country, as the bird would do to be in the aire, were ſhe in the water; or as a fiſh would do to be in the water, were ſhe in the aire; neither was this illuſtrated by the *Egyptians* only, which likely had received their traditions from *Moſes*, but the Poets in after times aimed at it, though their *dogmata* were delivered in fables, which may make us think they were in jeſt; it ſeems to be ſhaddowed in that amongſt the reſt of the *Minotaurus* and *Paſiphae*; by the Virgin *Paſiphae* they underſtood the ſoul in its primitive condition, in the ſtate of purity, as virginty doth repreſent: and that was the ſoules original condition;

dition; by the desire which she had to have familiarity with *Taurus*, they understood the soules being attentive to hearken to the dictates and temptations of the terrene and grosser faculties which should have been as servants, not as commanders; as followers, not as guides: by that Wooden cabinet in the forme of a cow, which was contrived by *Dedalus* (*i. e.* providence) whereby she accomplished her desire of that neer union and conjunction with *Taurus*, they understood the Aery chariot, *animæ vehiculum*, wherein the soul was locked, and wherein she sunk down to familiarity with the body; and hence the offspring of *Taurus* and *Pasiphae*, was a *Minotaurus a monster*, which the ancients have thought the conjunction of soul and body to be in respect of the virginity of the soul, in its æthereall globe of light.

REASON. III.

The choicest dye, because else the designe of God would be crossed; the designe of sending man into the world; the Lords aime and end ought to be accomplished by every servant; the purpose of the master is alwayes that his servant shall returne to give an account, not only how he hath been entertained, but what worke he hath done; as there is a naturall tendency in the child after his fathers house, so there is a providentiall necessity, that the child returne to the place from whence it came. God never sent man into the world to be an inhabitant for ever, but for terme of yeares; the world is not his in-

inheritance; he hath only a leaſe and that will expire. Thus it was with Gods beſt beloved; when he had done the work that he was ſet for, he returns, *John* 17.4, 5. τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω. I have finiſhed the work which thou gaveſt me that I ſhould do, and therefore he expects to aſcend to the ſame ſtate he had with the father from the beginning; theſe are but ſtages of life, and we muſt not get up but to expect to light again; mans life is as a tale that is told, and therefore every *proœmium* muſt have a concluſion: the book of mans life as it hath its preface, ſo it hath its finis, its end; man muſt go through the condition of the body, and forget as well as he became acquainted, and though nothing is done without the concourſe of the allwiſe providence, (not ſo much as a haire of our heads falling to the ground) who can direct bad means to a good end: Yet this ſtate of mortality is not a ſtate come into ſo much out of choice as out of neglect; for by reaſon of ſin all dye, as the Epiſtle to the *Rom.* 5. διὰ τὴν ἁμαρτίας ὁ θάνατος. Now as this condition of of mortality is fallen on all men being all have ſinned, ſo God ſending his only begotten ſon the ſecond *Adam*, thereby brings man again into a ſtate of immortality: but how? not by continuing the ſoul and body in their union, but diſjoyning them.

For if by conjunction came death, then by ſeparation comes life, well agreeing with that of *Plotinus* τὶς γὰρ οἶδεν εἰ μὴ τὸ ζῆν ἐστὶν ἀποθανεῖν, καὶ ἀποθανεῖν ἐστὶν τὸ ζῆν. Who knows whether to live be not to dye, and whether to dye be not to live? The

the Apoſtle lookes on it as a gain. *Phil.* 1.21. and the Apoſtle alſo tells us of ſome who are dead, though alive. 1 *Tim.*5.16.

REASON. IV.

The choiceſt of Gods Children dye, becauſe in the fleſh they are abſent from Chriſt; there is in holy Soules a ſtrange longing and thirſting after his preſence: which none can obtaine untill they go through the ſtrait gate; it is the deſire of every good ſouldier to be where his captaine is; but before he can attain to his preſence, he muſt conquer the laſt enemy, which is ὁ θανάτος, 1 *Cor.*15.26. his own children dye, and leave the fleſh, that they may go to their kindred, their father, *John* 14. 3, 4. *And receive them to my ſelf, that where I am, there ye may be alſo.* Even ſuch as are *Sarahs*, they muſt leave their own families, or they muſt want *Abrahams* boſom. Chriſt wills, that they who are given to him of his father, be with him, where he is, that that they may ſee his glory, *Joh.*17.24. there is a kind of union between Chriſt and his children, ſo neer that they cannot live aſunder, no more then the other members can live from the head; he who came from heaven to purchaſe them a poſſeſſion, will by all means have them come up and dwell there; he who hath prepared manſions, will have his to ſit down and reſt with him; Now while we are in the body, we are abſent from Chriſt; ſo when *Paul* got a clear ſight of Chriſt, he could not tell that he was in the body, (εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν)

2 *Cor.*

2 *Cor.*12.2. whether in the body I cannot tell, or out of the body I cannot tell, God knows; but more likely out of the body; for if we be well acquainted with our bodyes, we muſt needs confeſſe they darken and ecclipſe the ſun beames from the ſoul, or elſe I know not why we ſhould not ſee God and Chriſt as the Angels do; but this is the reaſon, we have a vaile before our faces; now ſeeing in the body we are abſent, and can have no ſight of God as he is, it is needfull and uſefull that we depart from the body to ſee and enjoy Chriſt; all the deſigne of the grand tranſactions of the Saviour of world was that he might purifie to himſelf a peculiar people zealous of good works; and if ſo, we cannot think but they muſt be admitted to his preſence for whom he hath been at ſuch paines, which we cannot be untill fleſh and blood be laid aſide; no entring into our Saviours preſence till the dore of the body be thrown off the hinges.

REASON. V.

The beſt of Gods Children dye that they may be delivered from the evil to come; this is a material petition in that ſacred form of prayer which Chriſt taught his diſciples, *Deliver us from evil.* Which he would never have taught them to ask, had he not intended to beſtow.

There is ſeverall evils that God delivers his Children from, all which import the removall of this tabernacle; 1. The world. 2. Sin. 3. Judg-

ment. The two first are present evils, the third is a future evil that God by death delivers his Children from.

1. The evils of the world; that the Children of God meet with these evils in the world, is evident from these or such places of scripture, *John* 15. 29. *Because I have chosen you out of the world, therefore the world hateth you*; and *John* 16.33. ἐν τῷ κόσμῳ θλῖψιν ἔξετε, in the world you shall have tribulation. So 1 *Thes.*3.4. We foretold you that we should be afflicted ὅτε μέλλομεν θλίβεσθαι. So 2 *Thes.* 1.6. and the Saints are described, *Rev.*7.14. by tribulations; these are they that came out of great tribulations; thus *Pauls* experience testifies the evils of the world. 2 *Cor.* 11. 23. in labours, in stripes, in prisons, in deaths, scourged, beaten with rods, stoned, suffering shipwrack, in journeyings, perils of waters, perils of robbers, by his own countrymen, by heathens, in the City, in the wilderness, in the sea, and amongst false bretheren, in weariness, painfulness, watchings, hunger and thirst, cold and nakedness. So *Heb.* 11. 35. tortured, mocked, scourged, bound, and imprisoned, stoned, sawn a sunder, tempted, slaine with the sword, wandring in sheepr-skins, goate-skins, destitute, afflicted, tormented, and all this was in the world too, and in the meanest places of the world, *vers.* 38. ἐν ἐρημίαις καὶ ὄρεσι καὶ σπηλαίοις, καὶ ταῖς ὀπαῖς τῆς γῆς. In deserts, mountains, dens and caves of the earth. I might prove further the Saints obnoxiousness to the evils of the world, were they not every ones experience; let not the disciples

of

of Christ promise much to themselves whilst they are here, least they be mistaken; it is more then ever yet was known that the Citizens of heaven had kind entertainment below; A little to consider what a place this world is, and we shall be further satisfied that if God love any, he will take them out of the world.

1. It is a dangerous place; like to a travailor in a deserts among many serpents, he knows not where to tread but be stung. It was so with Christs enemies lying in waite to catch him in his words, *Mar.*12.13. but little harbour, not knowing where to lay his head, *Luk.* 9. 58. these are the inhabitants of the earth; *aut cadavera quæ lacerantur, aut corvi qui lacerant*, either such as are fit to become a prey, or such as make a prey of the people of God; little safety for lambes among wolves, for the travailour among theives, for the partridg on the mountaines pursued by the hawke; for Christ with *Belial*; the world is a dangerous place; little safety for the heire among the tenants, for the prince in a strange land.

2. It is a common place; here are serpents and vipers, snailes and wormes, as well as men; Lions claime their right here as well as men, and the Leopard, and that makes it so unsafe for the Kid. Scribes and Pharisees, as well as disciples; atheists, prophane hereticks, pagans, gospel-haters as well as gospel promoters; unclean and polluted as well as holy and gracious; wolves in sheep-skins as well as Saints in Sheeps natures; nay Satan hath his range here too, here he hants, here he rules,

God of the world, the Prince of the aire, *Eph.* 2. 2. *The Ruler in the hearts of the disobedient.* Thus we find him in his walke too and fro, and that was in this world, *Job.* 1. 7. *And the Lord said unto Satan, Whence camest thou? then Satan answered and said, From going to and for in the earth, and from walking up and down in it*; and you may see what end he propounds in this walk on the earth, 1 Pet. 5.8. ζητῶν τίνα καταπίῃ *seeking whom he may swallow up, whom he may devour*; and this is another evil in the world that calls for deliverance from. For sure the Saints cannot be at rest when such tumults and uproares are every day; *nulla libera meditatio habetur in frequentia*; the Children of God cannot enjoy their God with acquiescence when the multitude are by: therefore is it that we find *David* mourning and bewailing himself that he could not live where the wicked had their haunt, *Psal.* 120.5,6,7. *Wos is me that I sojourne in Mesech, that I dwel in the tents of Kedar! My soul hath long dwelt with them that hate peace.* Children can but have little safety where bastards claime a property.

3. The world is a darke place, therefore evil; little knowledge of God, and lesse of the mystery of the Gospel; it is like the Israelites, under a cloud, the sun ecclipsed, the moon in oppositon, the starrs disappear; no sight but in a riddle, little knowledg but by guesse, in a glasse darkely, not face to face; therefore heavenly things in respect of the world are called ἀόρατα invisibles, God invisible, the King invisible, *Rom.* 1. 20. *Col.* 1. 15. *Heb.* 11. 27. and this Christ confirms plainly,

plainly, *John* 17. 25. *O righteous Father, the world hath not known thee.* Alas, Beloved, we ſee but in part, we know but in part, and being much alienated from God, have our underſtandings darkened, *Epheſ.* 4. 18. We only ſee the huſks which the ſwine have, we ſee but little of the bread in our Fathers houſe, and of that delicious fare which our Fathers ſervants have every day. Now as thoſe who have a ſprightfull and vivid deſire of the light, count it a ſore evil when they are locked in a dungeon; ſo do the children of God judge that darkneſs is ſorrow enough to their ſouls, which are in ſome meaſure illuminated, and upon whom the day of Grace hath dawned; this is the world and dark place; and though it be a proper place for evil doers, ſo it is a brave ſcreen for error and ſin, yet God ſees it ſuits not with his Children, and therefore he calls them into his marvellous light.

4. There is another evil in the preſent world, which God will deliver his from, and that is bad Neighbours; here are men turn'd ἀνθρωποφάγοι, devourers one of another; it would be well if this bad neighbohood was not even among them whom Chriſt hath choſen out of the world, *Gal.* 5. 15. The *Hungarians* ſuffered, becauſe they were near to the *Turks*: the *Pololians*, becauſe they lived near the *Tartars*: ſo the Valleys of *Piedmont*, becauſe of her Neighbour *Dutcheſs*: thus we have *Mantua* complaining, *Mantua væ miſeræ, nimium vicina Cremonæ*: becauſe when *Cremona* was on a flame, *Mantua* felt the heat: Thus the world is an evil place where the wicked take the righteous in a net, and catch them as in a drag, and hook

them with the angle; nay, where the wicked devours the man that is more righteous then himself, *Hab.* 1. 13, 14. therefore God will deliver *David* out of the hands of *Saul*, and *Moses* from a bloody *Pharoah*.

5. There is another evil, and that is, it is full of deceit: not a ſtep, but a ſnare; not a morſel, but a hook: *Locus quo alius alium circumvenit*: A lying ſpirit in the mouth of the Prophet, crying, *Send me*. *Jacob* ſupplanting *Eſau*, *Michal* deceiving her father, *Judas* betraying *Chriſt*, *Pharaoh* dealing deceitfully with *Moſes*: moſt in this world are like *Saul*, 1 *Sam.* 28. 8 diſguiſing themſelves, and putting on anothers rayment, and going about their deſignes in the night clandeſtinely, and this makes the diſguiſe more dangerous, becauſe it is frequently ſheeps cloathing, though it be on the backs of ravenous wolves. My dear friends, it is an evil, and a deceitfull world, when there is no firm ground to ſtand on. This world is *Theatrum hypocriſeos*, as *Anacharſis* calls it: 'Tis dangerous acting on the ſtage, when the Teatre is hung with hypocritical Tapeſtry, and Goſpel ſtories the main thing they repreſent. Sure it is an evil world where this defraud is, when oaths and promiſes are made ſloppings to help us over dry-ſhod; when Vowes and Proteſtations are made ſtairs, and trode upon, may we but reach the higher, or be in any greater election of reaching the prize; this was *Petronius* his laſh, which he made his Auditors ſmart with all, *Quiſq: ſponſam ſibi ſuam*; every one his Wedge, every one his *Dalilah*, and then *Nemo cœlum*, *nemo juſjurandum*, *nemo Jovem*, *pluris habet*,

bet, cum omnes ſua bona computant. When our deſignes only conceive the gain of the body, the gain of the ſoul will likely miſcarry: Oh! it is ſad, when heaven, and Oaths, and God himſelf, are all laid in the ballance, and yet cannot weigh down a carnal ſelf deſigning heart; 'tis to be lamented, when *Cum paucis charior fides quam pecunia*, when a wedge of gold is valued more then truth, and thirty peeces of ſilver more then Chriſt; when the Vineyard takes the heart more then the husband man whoſe it is; therefore God will take his out of the world, becauſe they muſt be deceived, except they could be hypocritical, as others can.

6. The world is a vain place, and therefore evil, ὅλον κένον, as *Antonius*, or הבל אכל, *Omnia vanitas*, all is Vanity, as *Solomon*: And indeed, the world though it look big, and ſeem to delight, yet really it is empty, and will fruſtrate; How ordinary is to ſee *ea quæ jam claruerunt*, τάχυ λήθη κατέχωσεν, thoſe things that even now every body knew, preſently all have forgot: the ſhining Candle quickly gone out by a little guſt, or elſe burnt to the ſnuff; He or She, into whoſe preſence you durſt not come without trembling, now you dare tread upon: he who eats at your table, ſeeking to devour; he who dips in your diſh, betraying; your very *Delilah* cutting off your locks; this is not only vanity, but vexation of mind. A mighty Monarch, κάπνος καὶ σποδός, *duſt and aſhes.* He who had a mouth for *Mannah*, became meat for worms. What is there in the world, but *Rapina, Latrocinia, Intemperies cœli, corporiſq;* and what ſee we elſe! Treachery, Fraud, Violence,

Murthers, Robberies, Diſeaſes, Froſts, Heats, Droughts, Deluges! and ſee what uſe divine *Seneca* makes of this, Now, ſaith he, *Delibera tecum, & reſpondebis velle te vivere*; Conſider with thy ſelf, and wouldſt thou deſire to live in this torment, all conditions attended by anoyance! make choice of what garment you can in the worlds Wardrobe, and it ſhall pinch you, as was well expreſſed by the Poet in a Farewell to the world:

Farewell you guilded follies, pleaſing Troubles;
Farewell honoured rags, you chriſtal bubbles;
Fame is but a hollow ecchо; gold poor clay,
Honour the darling but of one ſhort day.
Beauties chief Idol, is but a damask skin,
State but a golden priſon to live in,
And torture freeborn minds, unbridled trains,
But goodly Pageants, proudly ſwelling veins;
And blood allyed to greatneſs, is but Love
Inherited, not purchaſt, not our own.
I would be rich, but that moſt men combine
To dig the bowels of the richeſt mine.
I would be high, but that the ſun doth ſtill
Level its beams againſt the riſing hill.
I would be wiſe, but that the Fox I ſee
Suſpected guilty, when the Fox is free.
I would be fair, but ſee the Champion proud,
The worlds bright eye oft ſets under a cloud.
I would be poor, but ſee the humble graſs
Tramp'led upon by each unworthy Aſſe.
Rich hated, wiſe ſuſpected, ſcorn'd if poor,
Great feared, fair tempted; High, then envied more.

Then

Then ſee what a noble reſolution this inſpired Poet takes upon himſelf.

Would then the world adopt me for her Heir,
And beauties Queen entitle me the fair;
Fame ſpeak me honors minion, and could I
With Indian Angels, and a ſpeaking eye
Command bare heads, bow'd knees, ſtrike iuſtice, dumb
As well as blind and lame, and give a tongue
To ſtones by Epitaphs, and be call'd Maſter
In the looſe lives of every Poetaſter.
Could I be more then any man that liv'd,
Great, Wiſe, Rich, Fair, all in ſuperlative,
Could I controul the ſeas with Neptunes rod,
I would all theſe reſign for Chriſt my God.

7. There is this evil, and that aggravates all; men will not confeſs their miſery, and ſo come to deſpiſe the Remedy; *Ego mihi videor.* Fancy is intelligible by every ignorant Creature: Men and women all over defiled, and yet they cry, *They are every whit clean*; ſick and dying, and yet poor hearts, cry, *They are whole, and need no Phyſitian.* This was *Seneca*'s complaint in the time when he lived, and is proper for ours, *Ebullit Ira, Diſcordia, Petulantia, Invidia, Ignavia, Mens efflata, & nos tamen ægros eſſe negamus.* Here a heart nauſeating holineſs, there another turned into flint, another ſwimming in muddy pleaſures almoſt choakt, another well nigh ſcorcht in flames, and yet no need of help; no body ſick; all ſtung, and no body will look up to the Serpent; all out of the way, and none will accept of a guide; this is the world, a preſent evil,

evil, which is a reason that God will take His to himself.

2. There is another evil which God will delivet His from, which is a ground why they dye, and are taken out of the world, and that is sin: an evil very infectious, and mortal too. Hear the abomination of desolation βδέλυγμα ἐρημώσεως, standing where it ought not; in the heart, the Lords very lodging, his Temple; then it is time for the Righteous to fly unto the Mountain, nay, unto the Rock, *Which Rock is Christ*, πᾶς ὁ κόσμος ἐν πονηρῷ κεῖται, the whole world is subject to the evil one, the Prince of Darkness; and there it must necessarily be, that there shall be evil practises, where there are evil Lawes, if people be but obedient; alas! men turned to beasts, and the filthiest of those swine; 'tis a strange *Metamorphosis*; silly souls, swallowing down corruption, and drinking down profaness with greedines. Look over all the ranks of men, and all conditions, and the common character they are known by, is sin: Are all rich? Are all noble? Are all poor? Are all Kings? Are all Slaves? Are all Merchants? Are all Husbandmen? Nay, but all are sinners, *Rom.* 3. 23. πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ. All have sinned, and come behind, been deficient in that which was their duty, to have promoted the mark, to have aimed at the glory of God. Methinks men should tremble, and fear to bring the heavens and earth together, or some hideous thunder-clap from the fierce wrath of the Lord, who let loose the reignes to all manner of Impiety, and cry, *Are not our tongues our own, who shall controle us?*

3. There

3. There is another evil, and that is properly the evil to come, which God frees his Children from by death; and that is the evil of Judgement, which hath a connexion to the former, and a dependence on them; as impriſonment hath a dependence on breaking the Peace, or Puniſhment on an evil action: for this end was it, that God ſends for *Lot* out of *Sodome*, becauſe he had a deſign to burn it: *Gen.* 19. 15. *And when the morning aroſe, then the Angels haſtened* Lot, *ſaying, Ariſe, take thy Wife, and thy two daughters which are here, leſt ye be conſumed in the iniquity, or in the puniſhment of the City.* Iniquity and Puniſhment are deriv'd of the ſame root, and both grow together; only iniquity is ripe firſt. When the ſtorm ariſes, God tows his to the harbour: when the Tyde begins to flow over the Seas and Sand, he makes his mend their pace, and haſten to their journeyes end: he invites them home to their fathers houſe when they are beſet with beaſts of prey. When he intends to ſend a famine, then he takes up thoſe who would hunger moſt, and whoſe cryes would make his bowels yern: And where he ſees thirſty ſouls in his dear Children, who could not live without waters of life, without the ſtreams of the new *Jeruſalem*, he will take them up before he dry the fountain, and ſend a drought in the Land. God ſees preparation making for deſtruction; the Lords vengeance breaking looſe for ſin, therefore he will ſecure his own: He ſees the bore breaking into the vintage, & therefore he will gather the Cluſters of grapes with his own hand. When the Dog is leaping into the fold, the good ſhepherd will houſe his Lambs;

When

When the Wolf comes to devour, he hedges his own about with a high wall. Beloved, Who knows what evils are falling on a ſinfull land? may we not fear *Ultima morientis Angliæ ſuſpiria*, the laſt groans of a dying *land*! Who knows what the Lords wrath will do, when it is kindled but a little! Oh! what unſutable converſations have we had to the Lords marvellous Love in Goſpel diſcoveries? What wretched diſobedience have we manifeſted, when God hath been following us with loving kindneſs? What rebellion, when our Soveraign Lord of hoſts hath been paſſing an Act of Oblivion? What new guilt have we contracted, when for our former tranſgreſſions, we might have laid hold on the Act of Indemnity? What grace have we turned into Wantonneſs? What Light have we ſhut our eyes upon? What ſweet invitations have we deny'd? What hard-hearted Children have we been to a tender Father? Indulgency hath not prevailed, Love hath not conſtrained, Goodneſs hath not drawn: Nay, my dear friends, what could God have done more then what he hath done! and yet how ungracious we are, and how unkindly do we requite the Lord! What meaneſt thou, O ſinner! is this thy Love to thy God! is this thy tenderneſs to Chriſt! is this thy kindneſs to thy Father! Is this thy loyalty to thy King! Conſider and know, God doth but wink, thou canſt not blind him; the day is coming, and God will awaken. God hath a controverſie with the light-hating land; and he will puniſh ſome, that others may learn; he will cut off ſome branches, that others may thrive the better. *Zech.* 13. 7,8,9. *Awake, O ſword, againſt my Shepherd,*

pherd, and againſt the man that is my fellow, ſaith the Lord of hoſts; Smite the ſhepherd, and the ſheep ſhall be ſcattered, and I will turn my hand upon the little ones; and it ſhall come to paſs, that in all the Land, ſaith the Lord, two parts ſhall be cut off, and dye, but the third ſhall be left therein. And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tryed. They ſhall call on my name, and I will hear them: and I will ſay, It is my people, and they ſhall ſay, It it the Lord my God. Now even againſt ſuch a time as this, againſt ſuch an evil day, God will take his own children to himſelf from the evil to come.

6. *The beſt dye, becauſe they are for the beſt things. God hath been at great Charges to make proviſion for them, therefore they muſt be his gueſts, and there is no way but through the ſtrait gate of death.*

1. They are for the viſion of God, whoſe face, if they ſee, they muſt go in. *Rev.* 4. 1. *A voice from heaven to* John, *ſaying, Come up hither, and I will ſhew thee the things which muſt be hereafter.* So muſt *Moſes* and *Aaron* do. *Exod.* 19. 20. *And the Lord came down from Mount* Sinai, *and the Lord called Moſes up to the top of the Mount, and Moſes went up.* If the Children will ſee the Lamb on the Throne, the City, the new *Jeruſalem*, they muſt aſcend, not only look, but go up. Thus when Satan had a deſign to ſhew Chriſt the glory of the world, he took him up into the Pinnacle of the Temple, ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ. A place to which

if

if he come, he muſt fly: ſo doth God when he would ſhew his glory to his Children, he muſt give them wings, that they may fly where bodies are not capable of. When Chriſt taught his Diſciples, he gets up into the Mount, *Mat.* 5. The glory of the world to come is not viſible to us, untill we be be in a rapture. So it was with *Paul*, 2 *Cor.* 12. 2. ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτε ὐρανε. caught up into the third heavens; and verſe 4. ὅτι ἡρπάγη εἰς τὸν παράδεισον. That he was rapt up into Paradiſe: thus it is with all the Children of God, if they will ſee God, they muſt be both out of the body, and rapt up in Paradiſe: 'tis only in the New *Jeruſalem*, that we muſt have clear viſions without the Teleſcope of faith, where we ſhall need no glaſſes. The Temple of old was the place where God made himſelf known, where he was viſible: thoſe two great Oracles were in the Temple; the בת כל *Bath Col.* Their voice from heaven: ſo we find when they were led Captives into *Babylon*, they heard it no more; which was the ground of that lamentation of the Prophet *Jeremy*, *Lam.* 2. 9. *Her gates are ſunk into the ground, he hath deſtroyed, and broken her bars; Her King and her Prince are among the Gentiles*; and then follows the darkneſs they were brought to; the Law is no more, her Prophets alſo find no viſion from the Lord: This alſo you may ſee in *Davids* deſire, when he would have a ſight of God, he concluded he muſt be inquired for it in the Temple, *Pſalm* 27. 4. *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord*; and to enquire in his

his Temple; we muſt go up, as to worſhip, ſo to behold. As to the other of their revelations or Oracles, it was their *Ruach Haccodeſh*, the inſpiration or breathing of the holy Ghoſt, which was alway had in the Temple; and that too when it was in its purity, before they had blinded their eyes with Idolatry and Hereſie: for after that they had contracted the *Babyloniſh* Cuſtomes, and their Idolatry, and had began to worſhip God in an heatheniſh way, more out of cuſtome, then out of filial fear, they had this revelation no more, which was very common in their purer times; ſo then you may ſee when Chriſt comes, *Acts* 19. 2. to enquire, whether they had received the holy Ghoſt; they anſwer, they have not heard whether there was a holy Ghoſt or no. Here you may ſee, when they could not go up to the Temple out of their Countrey, the place where they dwelt; and when they had drowned and immerſt themſelves in Ethniciſm and Impurity, they had not that ſight of God which otherwiſe they might have had. Thus it is with us, (for thoſe paſſages are ſignes and types of our viſion in the future world) thus if we would ſee as we are ſeen, know as we are known (which are priviledges for the Children of God) then we muſt be out of the fleſh, our own Tabernacle, and carried into the Temple not made with hands, eternal in the heavens: Indeed were not Gods deareſt ones deſigned to have a ſight of himſelf, and to dwell in inacceſſible light, rhen they might ſtay in the body, they might ſtill dwell in *Goſhen*, in *Egypt*; but they muſt view the promiſed land, the Tabernacles of the Lord of Hoſts, the Cluſters of

Canaan,

Canaan, the reconciled face of their compaſſionate Father, therefore they muſt be taken out of the valley of the ſhadow of the body, and be carried to the top of *Nebo* and *Piſgah* with *Moſes*, that they may view the promiſed land, and their inheritance which the Lord hath promiſed. Valleys are full of Miſts, but when we get to the mountains, we ſhall ſee clearly; and this is a reaſon who God takes his own out of the ſtate of life, becauſe he may ſhew them himſelf.

2. The beſt of Gods Children, as they are for viſion, ſo they are for fruition, and therefore they muſt depart from the body. Real enjoyments require real preſence: none can actually embrace an abſent Chriſt; 'tis true, Faith doth reallize future joy, but it is but in part: and as we may ſay of the two Covenants, Chriſt took away the firſt, that he might eſtabliſh the ſecond; ſo here God will take away faith, when the ſoul comes into preſence: when fruition comes, faith ſhall vaniſh as the darkneſs before the Sun. Now indeed there is need of hope, but hope ſhall be changed into poſſeſſion, and then hope ſhall vaniſh. *Rom.* 8. 24. *For we are ſaved by hope*; but hope that is ſeen, is not hope; for what a man ſeeth, why doth he hope for? ſo we may ſee, when this is the purpoſe of the father to eſtabliſh us on Thrones, and give us the inheritance of ſons, we muſt lay aſide faith and hope. Now ſeeing it is for the bodies ſake that we have need of faith; then when we have no need of faith, we ſhall have but little need of the body; this was clearly ſignified in the *Iſraelites* when they went out of darkneſs, out of bondage to liberty: yet we find they

they muſt paſſe Jordan before they could enjoy; they muſt go into the land before they can poſſeſſe; thus thoſe *Realia gaudia*, the reall comforts, the beſt of heaven muſt be for his children, as the beſt of the earth was. *Abrahams* boſome is provided for *Sarah* to lye in; her face muſt travile to him; if ſhe will live in his enjoyment, then ſhe muſt forſake her fathers houſe; ſo if Chriſtians will live under Chriſts ſcepter, they muſt leave their habitation; for his Kingdom is not of this world. The nurſe muſt reſigne when the father calls the child home to his inheritance; the heire ceaſes from being under tutors and governours, when he comes at age, then he enters to his eſtate; they muſt come from under the hedges, and out of the high wayes, that will taſte of Chriſts feaſt; and this is that which God hath intended his for, that they ſhould be *ejus participes*, partakers of himſelf, and ſit with Chriſt upon his throne, and therefore they muſt leave the world; it is not likely for us to graſp the wind, nor to embrace the aire; there is an abſolute contradiction in the capacity; ſo is it with our bodyes that are earthly, before they can enjoy, they muſt be celeſtiall.

3. The beſt of Gods people are for the beſt things, that is for triumph; and therefore they muſt lay down their arms; the Apoſtle calls life a warfare, which we may conclude to be ſo from the furniture, that God hath made weapons which are not uſefull but in warre, 2 *Cor.* 10. 4. τὰ δὲ ὅπλα τῆς στρατείας, the weapons of our warfare; and though the weapons be not carnall, yet the bodyly life is

carnall; now as weapons are to be laid aſide in a triumph, ſo ought a Chriſtians body which is but a bulwarke, when he goes to the heavenly ovation; it is not the proper time to enter triumph untill the battaile be concluded. *Paul* bids us not boaſt when we put on our armour, but when we put it off; there are grand adverſaryes, great ſins, wily temptations, a politique Satan, a treacherous heart, an enſnaring world; yet the Children of God going in the ſteps of Chriſt ſhall conquer theſe; he conquered and triumphed ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν, &c. *Col.* 2.15. *Having ſpoyled Principalityes, and powers*, the commanders, and ſtout ones, he made a ſhew of it, and trampled over them on the croſſe; ſo ſhall Gods people do; and as he afterwards ſate down, ſo muſt we ſit down with him in his fathers glory! *Eph.* 2.6. *And hath placed us in heavenly places with Chriſt*; yet this glory muſt not be untill we overcome, *Revel.* 3. 21. ὁ νικῶν κἀγὼ ἐνίκησα. *He that overcometh, to him will I give to ſit with me on my throne, even as I have overcome, and ſet with my father on his throne.* Now Chriſtian, who would not put off his armour to be partakers of ſuch glory; *the ſhield of faith, the helmet of ſalvation, the ſword of the Spirit will be of no uſe in the land where we ſhall meet with no fiery darts of the wicked one*; Now ſeeing that Chriſtians are deſigned for the white robe of triumph, they muſt lay aſide the garment of war; thoſe that God in mercy hath ſet apart to ſit on the throne, muſt not lye alwayes at the receipt of cuſtome; thoſe that muſt lye down in reſt, muſt put off their cloaths,

cloaths. And this honour is promiſed in that full place, *Rom.* 8. 37. where the Apoſtle doth not only give a child of God the victory, but names the enemies that are beaten, *tribulation, perſecution, famine, nakedneſſe, peril, ſword, Angels, Principalityes, things preſent, things to come, life, death*; the laſt enemy that a Chriſtian fights with is death; yet the Apoſtle gives the victory; in all theſe we overcome, nay more, ὑπερνικῶμεν, we do more then overcome through him that loved us; and what is this that is more then a conqueſt but a triumph? take it in theſe particulars.

1. A Chriſtian is more then conqueror in this; they are ſlaine in the field, and yet win the day; we do not ordinarily ſay that they are conquerours who are ſlain, but that they are conquered; yet Gods children are ſuch, *verſe* 36. as it is written, For thy ſake we are killed all the day long, we are accounted ſheep for the ſlaughter; are Chriſtians ſlaine in the field, and yet overcome; dye and yet vanquiſh; fall on the place and yet conquer; what is this but to be more then conquerour through Chriſt who loves us!

2. A Chriſtian is more then conquerour, in this, becauſe he ſo conquers as never to be aſſaulted more: the grave, death, and hell have ſtruck their laſt ſtroak, and ſin hath done its utmoſt; but is overcome, is falne and will never riſe again; for who ſhall lay any thing to the charge of Gods elect? it is God that juſtifies. And this the Apoſtle tells us of, *Heb.* 12. 11. where he attributes a peaceable fruit of righteouſneſſe to our being exerciſed, he calls it καρπὸν εἰρηνικὸν, τοῖς δι' αὐτῆς γεγυμνασμένοις.

γυμνασμένοις. alluding to thoſe wreſtling in the Olympick games, as indeed there are ſuch adverſaryes that put a Chriſtian to his ſhifts to ſtand; but this exerciſe brings fruit and it is peace, εἰρήνη, & νίκη are both joyned in the word, intimating that peace immediatly follows upon victory; thus when Chriſtians have their ſins ſo blotted out as they ſhall never be legible more, charged upon the ſoul more; when they ſo conquer Satan that he never aſſaults more; when they bury death in its own grave that it never riſe more, and ſo charme the ſerpent that he ſting no more, they may be ſaid to be more then conquerors.

3. A Chriſtian is more then a conquerour, doth more then overcome, becauſe he gets the victory without any great damage, or any great loſſe. Afflictions get but the droſſe, what the furnace gets from the gold; death and the grave get but the body, and this is but to refine the ſoul; when the groſſe part the body falls off, no great damage, they loſe not their captaine in the war; they loſe not their ſight or their hearing by death, but have all more purified then before; therefore they may be ſaid to be more then conquerours; it is reported of *Pyrrhus*, that when he had overcome the Romain army with the loſſe of many of his own men, a friend of his came to congratulate his victory, to whom he anſwered, *vicimus quidem; ſed ſi nobis talis itidem victoria contigerit, omnino funditus perderemur.* Tis true I have got the day, but if ever I ſee ſuch another, I am

am utterly undone, ſuch another victory will quite overthrow me; now it is not thus with Chriſtians; they loſe not in the war, but come off both conquerours and gainers: and therefore they may be ſaid to be more then conquerours.

4. Laſtly for which I mention the reſt, A Chriſtian may be ſaid to be more then conquerour, becauſe he triumphs; this is it which he fought for, and this is it that he will lay down his arms for; he cannot then triumph before he go out of the field; the world is the field, and the body the robes wherein the ſoul is cloathed for warre; ſo that when he appears in triumphant apparell, it is both in another place, and an other guiſe. After conqueſt the army uſed to go into the City their *Metropolis* that they might there triumph, where the noyſe of their victory would be moſt publique throughout the Land; thus it is with Chriſtians; that there may be an open publication of their conqueſt, they muſt go to heaven to triumph, and therefore leave the body; and indeed who would not lay aſide the fleſh, to be glorified with Chriſt? who would not give a mortall for an immortall body? who would not put off coruption, to be cloathed upon vith incoruption? Who would no be willing the rain ſhould dye in the earth, ſo that it bring but orth increaſe? this triumph is one of the preious pearles of the Kingdome, which Chriſt gives o his own; therefore they muſt come out of the company of ſwine; and do but rightly conſider, and you muſt needs confeſſe the ſolemnity ſuch, that no faithfull ſouldier but had rather march

with his captain in the posture of triumph then stay in the field to plunder his conquered adversary; what are the pillages and spoiles of the day so bewitching as to hinder any from the glory of the conquest! here Christians may see pure love, that God designes so well for us, when we pitch our aime at lower objects: and thus you may see why Gods own Children dye; they are for the best things; Vision, Fruition and triumph; the first cannot be had while there is a vaile before the face of the soul: the second cannot be had til there be a capacity in the subject recipient, which cannot be in the body, no more then there is a capacity in a quart-pot to hold wisdome; but we must be deiformed, before we acquiesce; the third cannot be had until every enemy be conquerd, the last whereof is death.

USE. I.

Application. *Do the best of Gods Children dye? this may serve for Information in these particulars.*

1. THat death is not so horrible as most men think it: misinformation is a ground of fear; and when things are not represented in their own shapes, they are more formidable; the prisoner will

will not count himſelf miſerable, becauſe the jalour comes to tell him he muſt ſtrip him and turne him out of dores; no, that is his freedome; the merchant gains, when his wares are taken off his hand, and houſe emptied; this was *Pauls* judgment, whatſoever life was, yet death was gain. *Phil.*2. Some think death takes all away, nay it doth not diminiſh but adde; ſome think it beggars, nay it makes rich; ſome think in death the ſoul is naked; nay 'tis in its holiday garments, when the raggs and corruptible ſhreds of the fleſh are laid aſide; If there was no gain in it, Gods own Children ſhould not trade with ſuch a cuſtomer; If death came only to plunder, God would arme his againſt it; no my frinds, if the deareſt of Gods children muſt drink of the dregs and bottome of the cup, you may perſwade your ſelves there is no poiſon in it; ſince Chriſt taſted death, there is a ſweetneſſe in it; ſince he took away the ſting, it is tractable, 1 *Cor.* 15. It moves not in its own orbe and vortex, ſince it was abſorpt as the Apoſtle ſaith, 1 *Cor.* 15.54. κατεπόθη ὁ θάνατος, death is ſwallowed up; then it cannot bite; it hath no ſting; then it cannot wound. Death would not be at all frightfull, would we look upon it as indeed it is in its ſelf; not an Ἀπολλύων, not a deſtroyer, but a reſtorer; not as that which comes to take all we have, but as that which comes to conferr on us all we have loſt; not as the evil ſpirit thought of Chriſt, *Mat.*8.29. to torment us before our time, but to preach liberty to captives, and ſet open priſon dores: fear not death;

your saviour hath tasted it before you; though is be like afflictions, grievious for the present, yet there is a peaceable fruite of righteousnesse following; it is a darke hour, but the next after it will be more light; it looks pale at the first sight, but after it the soul will clear up: though it be a straite gate, yet it opens into stately palace; it pulls down the body, but raiseth the soul; it divorceth kindred, but joyns Lovers; it looks grim at its approach, but smiles at it returne; when you goe to bed and bid good night to your friends, it seemes somthing melancholy; but you are cherefull again when you awaken; surely to have the union of soul and body dissolved, and the knot of nature cut, is no great matter when thereby we are knit to Christ; to forget to swear is no losse, if thereby we learn to pray; it is a good exchange to get a spirituall body for an earthly, an incorruptible for a corruptible, an immortal for a mortal; how fitly the Apostle compares it to going to bed and putting off old clothes! and will that appear formidable if we have new ones in the morning! ἐνδυσόμεθα we shall be cloathed in the morning of the resurrection, and you may see how our new garments shall excel the old ones; τὸ θνητὸν ἀφθαρσίαν, καὶ τὸ θνητὸν ἀθανασίαν, 1 *Cor.* 15. 54. *This corruptible shall put on in corruption, and this mortall immortality, and then death shall be swallowed up in victory.*

2. If the best dye, it informs us that God hath a controversie with the Land; if he be cutting down the tall trees, sure he intends to burne the shrubs, and improve the ground; when *Lot* was fetched out

of

of the City, then *Sodom* was neer ruin; when God removes his into the Arke, then we may fear a deluge, that the floodgates of heaven ſhould be ſet open, and the world drowned.

O ſinfull nation, with whom perhaps God will ſtrive no more! but leaſt the wheat ſhould be burnt with the tares, he reapes it and gathers it into the barne before hand; tis time O prophane ſinner, for thee to fear that a ſtorme is comming, when thou ſeeſt the Lord fetching his home; the ſervants are about to pay their reckning, and give up their accounts, when the maſter calls his ſon out of their company; O ſhall not our former miſeries cauſe every one to reflect on our ſelves and reform one! ſee a parallel cauſe to *Englands*, *Joſh.* 22.16, 17,18,19,20. The place, if you Judge your ſins to have had a ſtroake in the late troubles of the Kingdome, is worth the reading, return not to the ſame rebellion, and build no altars that you may ſacrifice to other Gods; oh take heed, there are but a few righteous in the land, and when theſe are out, what may follow!

USE.

USE II.

Muſt the chiefeſt of Gods Children dye? then let me counſel you,

1. TO take the time of death into conſideration; the hour is at hand, and this day I bring you the tidings of death; the caſe is determined in the Court of heaven, and the Judge hath paſt ſentence, and you muſt every one dye: *linquenda domus, & Tellus, & placens uxor:* your new built houſe, new hired land, and new married wife, muſt all be left; the hour is at hand when you and I muſt ſee the faces of one another no more in this life: we muſt ſhake hands, and bid farewell untill another world. If *Jeruſalem* muſt be deſtroyed, what muſt *Tire* and *Sidon?* if *Sarah* muſt die, ſurely ſo muſt *Agar*: *Cætera urbes ſunt mortales*: We muſt all follow them who have gone before us: the faireſt face muſt lie in the duſt, and the nobleſt body muſt turn to aſhes, and feed worms: the talleſt tree muſt fall to the earth, and the propereſt man muſt ſtoop into the grave; the braveſt actor that ever you ſaw on the ſtage of the world, muſt leave his Spectators, with *vos valete & plaudite*, *exit mortalis*, and deſcend, & give place for another. Mans life is but a randevouze, and he a train'd Soldier; men come into the front, and give fire, but preſently as they were: the body to the

the duſt from whence it came, and the ſoul into the hands of the Lord that gave it. The longeſt day ends in a dark night, and the moſt glorious ſun will ſet, and diſappear: This was it that troubled *Adrian*, becauſe he had not preconſidered that he muſt dye, and that his ſoul muſt depart; he therefore makes a wonder of it: *Animula Vagula, Blandula, Pallida, Rigida, Nudula, Hoſpes, Comes corporis, quæ nunc abitura es in loca? Nunquid amplius dabis jocos?* O my pretty ſoul, my companion, my dear friend, whether now, what, no more of thy company! muſt I be left alone! he ſhould have acquainted himſelf beforehand, that he had been born on a woman, and therefore might dye: Oh beloved, we muſt all reckon to leave one another, and bid adieu. God intended not that our abode here ſhould be any other then a pilgrimage; not as a converſation, but as a viſite; your ſweeteſt Child, your deareſt father, your faithfull wife, your loving husband, muſt all part, and leave one another. Meditate on this: Lovers and friends are not knit in eternal bounds: reckon upon the noble attainments that ever any arrived at, and death is the total ſum: and we may write on the moſt flouriſhing flower, But it muſt whither; on the moſt lively body, But it muſt die.

2. Counſel or advice is prepared for death: take it in the Apoſtles words counterchanged, ἡ ἡμέρα προέκοψεν, ἡ δὲ νὺξ ἤγγικεν, the day is far ſpent, the night is at hand, in which no man can work, *Rom.* 12. 13. prepare therefore for a dark hour; the Philiſtines are ready to fall on you; then it is not time for you to be on *Dalilahs* lap; the ſoul unprovided,

provided, is near beggery: the heart unprepared, is half conquered; at death you ſhall have all your enemies endeavouring to lead you captive: oh then it behoves you to be in a poſture to reſiſt: ere long you may hear the bridgrooms voice calling you to the marriage-feaſt: Oh take heed that your lamps be not untrimmed: be ready at what hour of the day, at what watch of the night ſoever he ſhall call, that you may go with him into his reſt. Let me ſpeak to you in the words of *Joſhua*; Joſh. 1. 11. *Prepare you victuall, for within three dayes you ſhall paſs over this* Jordan, *to go in to poſſeſs the land, which the Lord your God giveth you to poſſeſs.* Make haſte to prepare thy ſelf; for perhaps the Meſſenger is at thy door, and even now calls; conſider Gods dealings with thoſe that haye gone before us; ſome have been ſmitten with blaſting and mildew, ſome with peſtilence, ſome with ſword, ſome with famine, ſome conſumed, others pluckt as a firebrand out of the burning; and what knoweſt thou, oh man, what God will do to thee! therefore prepare thy ſelf to meet the Lord. Upon this account it is that one compares life rather to a Wraſtler then a Leaper, ἡ βιοτικὴ τῇ παλαιστικῇ ὁμοιοτέρα ὑπὲρ τῆ ὀρχηστικῆ. and the reaſon is, becauſe in the former we ſhould look ἑτοίμως καὶ ἁπλῶς ἑστάναι, To ſtand firm, and well prepared for a joſtle: *Agendum eſt Chriſtiane, antequam agere cogeris*; O Chriſtian, dye dayly, before thou dye indeed. *Coſmus* uſed to ſhut his eyes often, and ſaid, it was that he might not be to learn when he ſhould be compel'd. Oh my friends, it will be too late to have ours ſins to get off, even when we are going to reſt:

reſt: it will be too late to repent, when the ſentence is paſt: *Sero animus ad periculorum patientiam poſt pericula inſtruitur*; its folly to endeavour, or think of ſtanding, after you have fallen and broken your limbs; *Non putavi hoc eventurum, nunquid hoc eventurum credidiſſem!* it will but be a bad ſalve to heal a wound, to ſay, I never thought he was in earneſt; or that he would have ſtruck ſo ſoon. Doſt thou expect this harbinger to morrow? but what if ſhould come to day? Chriſtian, I beſeech thee conſider, *Horæ tantum momentum intereſt inter regnum & aliena genua; neceſſe eſt igitur ut magis corruamus, qui quaſi ex inopinato ferimur.* There is but an hour, for ought I know, or for ought thou knoweſt either, between the throne and a footſtool, between a Commander and a Slave, between prodigality and beggery: and will not his flight be more dreadfull, whoſe enemies like a ſtorm of flyes come ravenous, and by ſurpriſal! Oh how terrible will death be when it was never thought on before it came! it if come unexpected, I fear it will find thee unprepared. Take theſe two helps for better preparation.

1. Be not intangled in the chains of ſin; that ſoul cannot go out freely with comfort, that carries the ſenſe of guilt in his boſome; you will be aſhamed to appear before the chief of the Congregation, where you are leprous, for fear you ſhall be excommunicated: you dare not venture to be ſerved up at Gods throne, whilſt you are unclean veſſels. Chriſtian, I appeal to thy own heart, doſt thou not bluſh when thou art in the preſence of thoſe whom thou

thou believeſt are privy to thy ſins; dareſt thou come, or canſt thou come boldly before the Judge when thou art guilty, and art perſwaded that he knows it? then thou wilt be beſt prepared againſt the aſſaults of death, when thou art environed with that brazen wall, *Nil conſcire tibi*, not to be conſcious of any offence.

2 Keep Faith and Love in their brightneſs; Love to draw, and Faith to encourage, makes the ſoul it dare tread on Serpents, or wade through fire, that the deſire may be fulfil'd. What can hold thee back if thou loveſt, and what can hinder thee if thou believeſt? See *Peters* faith, The waves could not hinder him; though it is likely he could not tread the water, yet he had a faith bore him up. *Mat.* 26.27,28,30, &c. *He believed it was Jeſus, and therefore he went: Lord, ſaith he, if it be thou, bid me come unto thee on the water; and he ſaid, come; and when he was come out of the ſhip, he walked on the water to go to Jeſus.* See his love alſo which he had for Chriſt, and this conſtrained him: when Chriſt propounds it thrice, yet *Peter* anſwers, *Lord, I love thee*; nay, he durſt appeal to himſelf, *Thou knoweſt that I love thee*; and this prepared him for any thing, for good report, or bad report, for freedome, or bondage, for life or death. *Luke* 22.33. Lord, I am prepared ἕτοιμός εἰμι, I am ready fit to go with thee, both into priſon, and into death. Love can break thorow the grate of the priſon, and faith can look thorow the wall: ſo you may ſee *Pauls* reſolution, who wanted not the eye of faith to ſee beyond the grate, when his friends would have

have diſſwaded him to ſtay from *Jeruſalem*: how with indignation doth he anſwer? *Acts* 21. 13. *What mean you to weep, and break my heart! for I am ready prepared, not to be bound only, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus*: this is the preparation of the Goſpel: that ἑτοιμασία τοῦ εὐαγγελίου, *Epheſ.* 6. 15. which you muſt have on before you dare tread in the grave; then we are ſaid to be ſhod therewith: therefore the moſt ſtout and valorous among the *Grecians* that durſt attempt any thing, that would venture their lives, *pro aris & focis decertantes*, they are called εὐκνήμιδες & χαλκοκνήμιδες ἀχαιοί: they were looked upon as ſhod with braſs; ſo they who are thus ſhod with faith and love, will not much matter where they tread, fire or water, life or death, all is one to them.

3. The third brand of Counſel is, if all dye, then be weaned from the world: ſet your hearts looſe from the world, and then, though it ſhould be pul'd from you, it would not ſhake you ſo much: be not deluded with the flatteries of a gawdy life, and let not a ſmileing world bewitch you: and as to our particulars, we find at preſent, that the real ſorrows are more then the ſeeming joyes. Me thinks I ſhould not need endeavour to diſgrace the world, to thoſe who have ſeen its vanity as we have done; let the preſent condition and poſture of it ſpeak, and it will condemn it ſelf. Sure there needs no arguments to draw us from the earth, who are driven, as it were, by its bad entertainment it gives us, to ſeek out another place; Oh what ſad evidences

evidences have we had as to this particular family, of the worlds emptineſs! in how ſhort a time may we heap up a fourfold admonition! and in how few dayes have we ſeen glory laid in the duſt! here hath been ſuch a tragedy in a ſhort time within theſe gates, as cannot well be paralleled in an age, as though God had endeavoured to uſe all manner of arguments to convince us, not to have confidence in the fleſh; a little to view what we were not long ſince Spectators of. Firſt comes on to the ſtage the honourable and vertuous Lady *Thorney* of *Fenton* in the County *Nottingham*, who came to act the prologue of this Tragedy; ſhe intending a viſite to her ſiſter the Lady *Hickman* of *Ganisburgh*, only called as ſhe came by, not out of intent, but driven by a providence; and indeed now we may gueſs, why God ſent her, to tell us we were mortal; ſhe as ſoon as ever, or rather before we alighted from the Coach, fell ſick of an *Apoplexey*, which according to the nature of that diſeaſe, was *A ſenſu, & totius corporis motu privata, obſtructo cerebro; ager jecit, ſtertuit, & difficul er ſpiravit*; ſhe lay deprived of ſenſe and motion, the brain obſtructed, the breath difficult, and ſhe ſpeechleſs about the ſpace of ſeven hours, and ſo ſhe expired: after her followed a houſhould ſervant very ſpeedily, who did not only ſhew us that we muſt dye, but how we ought to dye: and there were ſent before the main body, that we ſhould be put in a poſture of reſiſtance; but leſt theſe arguments ſhould not convince us, preſently the Lord proves it by a double demonſtration: the ſon and the mother, the two great Pillars of the family, they fall; and now it is time for us to cry

our

out, *Lord, ſtrike no more, we will obey*: Theſe demonſtrations hath God ſhewn us, why our hearts ſhould be weaned; and if any of us need more to ſoften us, let us conſider the ſame wiſdome can conclude more contradictorily then he hath yet done: If the world be not too bitter for us to delight, yet he can put more gall into the Cup, or brew another of more bitter ingredients then this. Surely our hearts idolize the world when nothing but the image of death, and that of ſo dear and honourable friends and relations can diſintangle us: and if there ſhould be need farther of preſſing this argument, though indeed it already is come to the quick, yet conſider theſe particulars, leſt it get into favour again.

1. Conſider the troubles and ſorrows of this life, Pains; Diſtempers, Fears, Diſappointments, Loſſes, Jealouſies, Temptations, vaſt Journeyings, Hunger and Thirſt, Cold and Nakedneſs: We reckon of Pearls, and it is but duſt; of Roſes, and they prove Thorns: *optima quæq; dies fugit*, the beſt day makes haſte: *Subeunt morbi triſtiſque ſenectus*, Diſeaſes and Ages arreſt the moſt active body: our pleaſanteſt time paſſeth in a dream: and our opportunity either in *nihil*, *male*, or *aliud agendo*, in doing evilly, or nothing, or to little purpoſe: many vexation, if thou wilt be a man, and more if thou wilt be a Chriſtian. Pallace, Cottage, City, Country, all are very hard ſeats for a Child of God to ſit on; *Enecat aſſidum rus triſte laboribus*, hard toil to the poor, little content to the rich; the peaſant on the dung hill, deſtitute, rob'd of all; the

King on the throne overloaded, more then he can bear: how do we see a merry day ending in a sad evening! and our laughter terminating in a sigh! How ordinary is it for us to sees tears on every ones cheek! The mercy we thought to have enjoyed and rejoyced in, how soon it vanishes, and leaves, *Nil nisi triste cadaver*, nothing but a dead carcase behind! The Butterflyes painted wings moulder into dust, when we conclude we have them in our hands: are you such as never met with trouble, never with cross? I bless the Lord for it, I have met with both. Had you never any cause to weep? Oh live in fear, others have: Have you lived in rejoycing all your lives? yet others have been used to mourn, and you know not, you that laugh now, how soon you shall have cause to lament, *Job* 16. 20. *Psalm* 6.6. *Eccle.* 4. 1. *Psalm* 42.3. *Isa.*16. 9. *Psalm* 80. 5. *Lament.* 1. 2. *Job* 17. 7. *Isai.* 5. 30. *Rom.* 9. 2. *Jer.* 13. 21. 1 *Sam.*1. 15. *Luke* 2. 48. *Mar.*14. 34. 1 *Kin.*14. 13. *Isai.*38. 14. *Hos.*4. 3. *Joel* 9. 5. 2 *Sam.* 18. 32, 33. *Gen.* 50. 11. 2 *Sam.*19. 2. And if you never tasted of sorrows, sighs, tears, mournings, lamentations, then there is a woe rather then a blessing belongs to you. *Luke* 6. 25. *Woe unto you that laugh now, for you shall mourn and weep*: but I have spoken before of this subject: therefore I will be but brief; only let me add these lines of the poet.

The worlds a bubble, and the life of man
less then a span,
Curst from the cradle, mournfull from the womb,
So to the tomb.

Who

Who then to frail mortality doth truſt,
But limns the water, or but writes in duſt:
Courts are but only ſuperficial Schools
To dandle fools.
The rural parts are turn'd into a den
Of ſalvage men.
And where is the City from all vice ſo free,
But may be termed the worſt of all the three!
Domeſtick cares afflict the husbands bed,
and pain his head.
Thoſe who live ſingle, count it for a curſe,
or do things worſe.
Some would have children, thoſe who have, none,
or wiſh them gone:
What is it then to have, or have no wife,
But ſingle thraldom, or a double ſtrife!
Our own affections ſtill at home to pleaſe
is a diſeaſe;
To croſs the ſeas to any forraign ſoil,
peril and toil.
Wars with their noiſe affright us; when they ceaſe,
we are worſe in peace,
What then remains, but that we ſtill do cry,
Not to be born, or being born to die!

2. Conſider times uncertainty and unconſtancy: who knows what a day may bring forth! *Soles occidere & redire poſſunt*: but when our Sun ſets, it riſeth no more, but *nox eſt perpetuo una dormienda*, an everlaſting night approaches. Therefore *Auſonius* well admoniſhes, *Collige virgo roſas dum flos novus*; wait thy opportunity; truſt not to that time which thou haſt not the command of. Truſt not to

that which hath deceived thousands: it will be too late to look for the oil when the bridegroom is gone by. The Heliotrope, if you would see it flourish, you must look before Sun set. *Hora præterita*, the past hour is but a broken reed to lean on. *Dum bibimus, dum serta, unguenta, puellas Poscimus, obrepit non intellecta senectus*: even while we adorn and trim our selves, the time is gone which we waited for: Oh who would trust to that which doth deceive and delude them! Life is but only *in transitu*; *quicquid vides rapitur cum tempore, fluminum more*, it runs as the river, still a succession, though of different waters: wave follows wave, till at last it overflows: year follows year, untill the fatal hour come, and then adiue. Thus *Horace* describes the successions of time very well, *Novus incola venit, Nam propriæ telluris herum natura, nec illum, Nec me, nec quenquam statuit*, new actors come on the stage, one man cannot represent all the play: nature hath not made any particular man sole heir of his own, but another comes, and he must out of possession. Christian, thou knowest not who may come in thy place to morrow, and whether this night thy soul must not be fetcht from thee. Canst thou command the time to be prolonged! will the Sun stay thy leasure? Canst thou recall an hour which thou hast misspent? Oh then trust not to the world, be weaned from secular concernments.

3. Consider mans glory is transitory, therefore how often are they compared to leaves! *Frondibus arbores similes*, born naked comming into the world, and going out of the world in rears: *quod libet quas-*

sum

ſum vas, cujuſlibet feræ pabulum, a brittle veſſel, a toſſed barque, a wild beaſts food, *Job* 14. 1, 2, 22. *Man that is born of a woman, is but of a few dayes, and full of trouble, he cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not; his ſon is come to honour, and he knoweth it not; they are alſo brought low, and he perceiveth it not of them; but his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.* A ſorrowfull ſoul, an achi ng body, a diſeaſed carcaſe; Oh how is poor man arreſted, & in thraldom! *Quandoq; nervi, quandoq; pedes*, ſometimes pained in the head, and then convulſions of the Nerves; now his ſtomack, but by and by his heart: *Nunc Cor, nunc pulmones; pridie diſtillatio, poſtridie hepatis morbus, Atrophia, Cachexia, Lien, Schyrrus, Hydrops, Scorbutus, Hypocondriaca affectio, vulnus & ulcus*, and what not! Oh what peace can that creature have, who hath ſo many enemies in ambuſh, who preſently imbody themſelves, and appear *aperte le vieu*, face to face! what part free from aſſaults! the Caſtle batetred, the roof fired, the Walls ſtormed; and a poor plundred ſoul may ſit with *Job* on the dung-hill, telling his ſores. Some aim at the head; a great troop, very near forty: ſuch as are *Cephalalgia, Paralyſis, Tremor, Alopecia, Lethargus, Apoplexia, Pſilothra*, and the like: others as many at leaſt at the eye; ſuch as are *Amauroſis, Glaucoma, Hypopyon, Crithe, Hippos, Milphoſis*, and the like; others at the Breaſt, *Tuſſis, Aſthma, Peripneumonia, Syncope* and *Rhagades*; Others at the ſtomack, as Καρδιαλγία, *apepſia, vomitus anorexia, boulimia*, with many others; head, heart, breaſt,

Stomack, Liver, Lungs, Arms, Joints, Nerves, Arteries, Spleen, Liver, Brain; nay, every part of man is obnoxious; and how often by these Armies are our glories turned to nothing! our joy sets in mourning, our mirth in tears. Lord, what is man? a walking image of death φώνη καὶ σκία, *vox & præterea nihil*: Measure the Poles altitude by the sensible Horizon, and yon must bait some degrees. Well might the Apostle give man the Epithite of *Miserable*, especially when he had considered, that to all these outward accidents, was added sin; and upon all the assaults sin comes as an Usurper, he cryes out, ταλαίπωρος ἐγὼ ἄνθρωπος; *O wretched man that I am*: Thus let us but reckon of the ruines that we have seen of Kings Palaces, stately Castles, pleasant Harbours, great Families, and honourable Names, we must be forced to confess mans glory as the flower of the field: *Jam seges est ubi Troja*; Corn groweth probably in the very Temple of *Minerva* at *Troy*; *Et quem felicem Cynthia vidit, vidit miserum abitura dies.*

Thus poor *Eumenes* of a Potters son,
By fickle fortunes help, a Kingdom won;
Yet she for him such dyet did provide,
That he of hunger shortly after dy'd.

Oh! consider his passions, fear and hope, love and hatred, joy and sorrow; distracted man, in a labyrinth, in a maze, between *Scylla* and *Charybdis*, if he shun the one rock, it is to be feared he will be split on the other; Lord, what is man? he is not unlike that *herba Solstitialis* which *Pliny* tells us of, that riseth

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in a swelling bubble; but if it be touched, it vanisheth: thus in man we may well say as *Seneca* of a famous City; *Una dies tantum interest inter magnam civitatem & nullam*, there is but one day only between the Scepter and Coffin; be then weaned from the world, when the noblest creature in it is but a bubble. Should you gather up the excellencies of all men into one; they would fall short of a felicity. Could you have *Sampsons* hair, *Milos* strength, *Solomons* wisdom, *Absoloms* beauty, *Crasus* his wealth, *Cæsars* valour, *Tullies* eloquence, *Pauls* languages, and all these for *Nestors* years, yet all would be but vanity, and vexation of spirit; all this would dissolve, and fall to dust: thus *Claudian* disciples great *Pompey* after his death, *Nudas pascit aves, jacet en qui possidet orbem, Exiguæ telluris inops*; he who the other day had the possession of the habitable world, now cannot command as much as will make him a grave; *Lord, what is man?*

4. Consider the fulness of heaven, and this will estrange you from the world. A taste of sweet and delicious food will help to wean the child from the breast; Oh there is a sufficiency; the fountain set open, the stream pleasant; *aere & rore pasti*, milk and hony, better then they have in *Egypt*: Christs bosome, the face of the Lamb; there will be supplies for all wants, all tears wiped away, all heavy hearts cleared, all complaints heard, all sorrowfull groans abated, wants lessened, and treasures increased: this will be a full state; as the Sybil, ἄγνος γὰρ χριστὸς τούτοις τὰ δικαῖα βραβεύσει καὶ

δοκίμως ῥίψει, the Lamb Christ shall both reward and crown thee with glory. Read over *Rev.* 1. 7. and you may see the number, a great multitude of all Nations, and Kindreds, and People, and Tongues. 2. Their posture, they stood before the Throne and before the Lamb; and this is felicity; that wherein many place happiness, is contemplation; therefore *Eugubinus* εὐδαιμόνια ἐςὶ θεωρίατις; felicity is in contemplation; glory and happiness is when we are in presence; and though that be not all that goes to felicity; not only a sight of, but an Acquiescence in our beloved; or it consists in sight and love, in contemplation and delight; but these two are linked together *in visione, sed charitativa*, in sight, but a delightfull one; *in amore, sed oculatissimo*, in love, but it is full of eyes; this their posture, they are in the presence of the Lamb, *&c.* 3. Their garments and Ensignes, clothed with white robes and palms in their hands, innocent and reconcil'd to their Father. 4. Their work, and they cryed with a loud voice, saying, *Salvation to our God which sitteth upon the Throne, and unto the Lamb.* 5. Their entertainment; he that sitteth on the Throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat: for the Lamb which is in the midst of the Throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes: This will be a Christians glory, he shall be recovered into the image of God: something like to this *Seneca* aims at, when he counts an imitation of God to be the true felicity; *Hæc demum vera est felicitas imitari*

imitare quem colis; Thus the Apoſtle *John*: Here we are the ſons of God: but it doth not appear what we ſhall be, but when he ſhall be manifeſted, ὅμοιοι αὐτῷ ἐσόμεθα, we ſhall be like him, ὅτι ὀψόμεθα αὐτὸν, becauſe we ſhall ſee him as he is: We have here both Love, Sight and Likeneſs, or Imitation: and this is true happineſs; here likeneſs doth depend upon the ſight, and ſo in heaven; becauſe we ſee not the pattern clearly, therefore we vary in our imitation, which will not be ſo in heaven; but having a full view of the way, we ſhall walk in it: Oh what joyfull entertainment ſhall we have there who art thruſt out of doors in the world! God bidding welcome, the Angels ſhouting for joy, Chriſt ready to entertain his beloved, *Gelida ſub umbra, antiquos paulum recitemus amores*: Now, O Child, ſit down on the fathers Throne, and now look back, what a toſſed ſea poor ſouls are in below: now look how mortals ſwim in tears, and hale towards the haven: how diſconſolate! how forlorn! how deſtitute! ſee what a gulf thou haſt eſcaped, what waves thou haſt ſwom over! what a ſtorm thou haſt gone thorow! and now behold the promiſed land, the Throne of glory, and pure light, riches in abundance, with this inſcription on them, *All this will I give thee, becauſe thou haſt falln down and worſhipped me*; Oh how will a ſoul acquieſce here! this made *Paul* deſire to be diſſolved to be with Chriſt; he could be willing ἐπενδύσασθαι τὸ οἰκητήριον τὸ σκῆνος, the earthly body of this Tabernacle ſhould be diſſolved, that he might dwell in a ſpiritual Temple, 2 *Cor.* 5. 1. This made *St. Auſtine* breath, *O gaudium ſupra gaudium, vincens omne gaudium, extra quod non eſt gaudium, quando*

quando intrabo in te, ut videam Deum meum qui habitat in te, Oh joy tranſcendent! joy, without which there is no joy; when ſhall I enter into thee, that I may behold my God that dwells there! Sorrow indeed is the Prologue and Epilogue of the preſent life; but joy, praiſe, thanksgiving are the Proœmium of a future: ſo *Chryſoſtome* in *Pſalm* 144. *Laus & gratiarum actiones*, τῆς μελλούσης ζωῆς τὰ παρόιμια ἐσιν: How doth *Buchanan* flouriſh upon this pleaſure, and unbroider this glory: *Pſalm* 36. *Cum repetet (ſcil anima) limen, ſidereamq; domum, illinc egeſtas, & dolores exulant, paſſim voluptas, pura paſſim gaudia, Delicias largo flumine ritus agit; Illinc fatiſcunt mentium caligines, vultuque radius purus effuſus.* Engliſhed thus:

In Angells ſtate when I appear,
Sorrow and wants are baniſht there.
Joy, glory, praiſe will be my theam;
Pleaſures flow like a mighty ſtreame.
My ſoul once loſt in pitchy night,
Now ſhines much like an orbe of light.

My dear friends, when you and I, who could not walk here without ſtumbling, ſhall ſit down ſecure; when we, who were in daily fear, ſhall be out of Satans ſhot; when we, who were blind and naked, ſhall be cloathed upon, and ſee face to face; when we, who were hungry and thirſty, fed among Swine, with the huſks of the earth, ſhall ſatiate our ſelves with varieties at our Fathers table; when we, who were intangled in bondage, ſhall be ſet free; who were ſick and diſeaſed, ſhall be made whole; leproſies cleanſed

cleanſed, eyes enlightned, hearts inflamed, judgements rectified, affections well ordered; who can tell what this will be, until we experience it! but let this we know wean us from a vain world.

USE III.

DO the deareſt of Gods children dye, and leave their friends? then this may be for a lamentation: And this brings me to the ſecond part of the work, the ſecond act of this Tragedy; *Abraham* came to mourn, and to weep for her. When *Sarah* dyes, the land looſeth a Preſerver, *Abraham* a Comforter, and the people of God a mother, *Sarah* the mother of the faithfull dying! Oh then Children ſhould lay it to heart; when the Children of God are taken away, what will be the Portion of ſtrangers? if the grand Pillars of this great fabrick, the kingdom of heaven be puld'd down, then the bare and naked walls may expect to ſtand only as ruine. The righteous dye; Oh then ſhould not we lay it to heart! the mercifull, the kind, and the godly periſh, aud are taken away; ſhould not we then conſider? when the wheat it cut down, the Tares have cauſe to fear; and when the Timber trees fall, the ſhrubs may tremble; if we do but now conſider, it may well put an accent upon our ſorrow.

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He came to mourn. This * is a ſpectacle would peirce an Adamant, a ſight would cauſe a rock to guſh out tears; who can refrain to ſee the ſorrowful looks of a penſive *Abraham?* how doth he ſeem to expreſs himſelf in the words of the Prophet, *Lam.* 1. 12, 16. Is it nothing to you all, O all ye that paſs by, behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his feirce anger! he hath troden down the virgin, the daughter of *Judah*, and made my Children deſolate, and for theſe things I weep; mine eye, mine eye runneth down with water, and the Comforter that ſhould relieve my ſoul is far from me: Oh here is more cauſe of ſorrow then *Abraham* had; he left his *Sarah*; but here, both *Sarah* and *Iſaac*; *Sarah* ſo dear to her Lord, ſo tender to her Children, ſo kind to her friends, ſo precious to all; *Iſaac* a Child in his fathers image, an only ſon, a top branch of an ancient family, hopefull for bearing fruit, the record only of his fathers name; both dead, and *Abraham* came to mourn, and to weep for them: Oh what hard heart will not ſympathize! it is very hard *in æternum valedicere*, to bid adiue till eternity. A final abſence of our deareſt relations, is an occurrence, *quale v l*

in apia

* My Lord came from *London* about ten dayes before his Lady dyed, and the day after his only ſon was buried; had left his ſon in law very ſick at *London*, and found one of his Daughters very ſick at home, the othermuch ſpent with grief, fear, and want of reſt, by reaſon of her exceeding tenderneſs and care of my Lady, her dear mother: This was *Abrahams* entertainment

impia molliret Thracum pectora, that would make the heart of a *Jew* or *Turk* to bleed: *Quis matrem inops in funere nati Flere vetat*: who can forbid a mother weeping over her dear child! *Quis desiderio sit pudor aut modus Tam chari capitis*: Oh who can measure their sorrow for so dear a relation or friend, when their Love hath overflown? Surely Christian, whosoever thou art that seest, or shall but hear of this providence, hadst thou the same occasion, thou wouldst expect Partners, and think them none of thy best friends, that would not lend thee a tear to water such seed in the earth: *Est quædam flere voluptas, Expletur lacrymis egeritque dolor*, it is a great ease to a heavy and mournfull heart, when it can disburden it self in tears: Oh friend, *Tam charus filius & veneranda mater*; so dear a child, so gracious a mother; so dutifull a son, so tender a Parent, both stock and branch at one stroke; the Ax is very sharp, and it cuts deep: *Quis temperet a lacrymis*? who can refrain? The beauty of Israel, a Pillar of the Temple, a harbour for the distressed, a guide to the blind, a support to the weak, a feeder of the poor, is now departed; Oh take up a lamentation, she lived not without your love, and without rejoycing your hearts: oh let her not dye without your sorrow: hang your harps on the willows, and sit by the salt waters: turn your melody to mourning, and your pleasure to pensiveness. Alas, alas, that precious Lady, so shining an instrument in the work of her God, so enriched others, so accomplished with humane and divine endowments, now become desolate: Oh what sorrow is like to our sorrow! Though I should

not

not make this uſe of her death, yet I know others would, leſt ſhe by whom ſo many were comforted in her life, ſhould be unlamented at her death: the tears which ſhe hath botled up, now the bottles break, and they guſh out; the eyes that ſhe wiped, now overflow: here is *Abrhams* ſorrow, his dear *Sarah*; *oculis charior*, more dear then his own life: *ſanguis ſunt*, bone of his bone, fleſh of fleſh; *anima dimidium*, his very ſelf, plucked in pieces at once; Oh this is difficult, this is a deep wound, and is this nothing to you, O all ye that paſs by! Be you actors in this Tragedy; when *Abrahma* mourns and weeps, wipe off the tears, or waſh them off with yours: when you ſee ſuch tragical ſpectacles, bear a part; when the burden of ſorrow lies heavy on the backs of Gods dear, tender and precious Children, as now, put under your ſhoulders; let not her relations have cauſe to ſay to us, *We have mourned, but ye have not lamented*: ἐν πενθεῖσι πάιζειν to be a ſcoffing *Iſhmael* when *Abraham* mourns, would be a character of an ungratefull heart in moſt, of an ungracious heart in all: beloved, this is a pleaſing Subject to me at preſent, which makes me ſo much promote it. I confeſs I had more need wipe away tears then pump them, but that mine own prevail againſt me; I had need ſpeak in another ditty, and ſtrike another key, but that my heart is not tuned for any Notes but mornfull ones. I have need to ſhut the floodgates of ſorrow, but that mine own ſtand open, and I cannot ſwim againſt the ſtream; *Facile omnes cum valemus ægrotis rectum conſilium damus*; it would be eaſie for me to councel the diſeaſed, if I felt no pain my

my ſelf. I am to learn how to comfort others, when I have not ſo much as will content my ſelf: if I ſhould, it would not be probable my counſel ſhould prevail, becauſe I cannot ſet an example; therefore think not ſtrange that I adminiſter ſo little cordial, becauſe I am faint my ſelf; and that I endeavour not to ſtop the ſtreams of ſorrow; for with me the tide is up, and the ſtream is violent and irreſiſtible, and I am driven downwards. I cannot wipe away your tears, becauſe mine eye runneth over. I think it therefore needleſs to reprove that in another, which I cannot reſiſt my ſelf; neither would I offer to pull the mote out of anothers eye, when perhaps it is a beam that is in my own: when it is falling water, then we may caſt anchor; though now when the billows are high, it is beſt to float; when it ebs, the veſſel will ſtay; now ſhe muſt have her courſe with the eager tide. Now (becauſe it is probable that our cheeks may need watering for future increaſe) I ſhall be willing that ſorrow flow; only let it keep within the banks; and becauſe it is not likely you ſhould be comforted with that direction that ends in a ſigh, and have your dry grief quenched with thoſe waters that come through the valley of tears; I ſhall not endeavour to ſtop the courſe, only guide it in the right channel.

1. Mourn for the abſence of comforts or relations, not as to neglect mourning for the preſence of ſin, the loſs of the integrity of heart, of the ſenſe of our reconciliation with God, of the teſtimony of our intereſt in Chriſt; the loſs of the peace of our conſcience, of the death of our ſins, our ſouls mor-

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tal enemie, is more then the loſs of a friend or relation; it would mitigate the ſorrow for our friends, did we conſider that we have ſins to mourn for, which will make greater breaches then any outward enjoyment can repair: let ſorrow terminate in ſin; lay the ax to the root of the tree, whence the cauſes of our grief and tears ſpring: Did we not ſin, we ſhould have no cauſe to mourn; if we never offended, we ſhould have neither cauſe to feel, nor fear the rod; thus the Apoſtle *Paul* writes in the *Corinthians*, there was a great ſin among them, and yet they were puffed up, and would not mourn; 1 *Cor.* 5. 1, 2. This was a frame blameworthy; for ought you know, had you not ſinned, your father, mother, wife, child, no friend had dyed. And had not we let the garden of our hearts grow over with weeds, this lilly had grown & floriſh'd ſtill; had we never ſtopped our ears at Gods voice when he hath entreated for our hearts, & begged our Love, he would not have ſtopped his ears at our manifold (and I dare ſay) ardent prayers which we have put up and preſented at the throne, on the behalf of our deceaſed relations and friends: Oh it is ſin that deſerves daily tears. God would not have taken away ours, if we would have given him his: but alas, the iniquity of our hearts, the Cancerworm we lodge there, will in time eat a greater hole in our tendereſt comforts. God hath taken away a ſon, but ſin will cauſe him to take away a daughter alſo; God hath taken away a mother, but ſin will cauſe him to take away a father alſo. God hath deprived us of Creatures, but ſin will cauſe him to deprive us of Chriſt too. Now the Lord hath

ſeemed

ſeemed to frown; but Oh ſin will make him hid his face; and then I believe your hearts will refuſe to be comforted; you can now go to him as to a tender father, when your fellow-ſervants and brethren forſake you, and you can acquieſce, and take complacence in him; but poor hearts, what will you do, if your father cannot be found? Conſider theſe things in ſin, and then let us ſee whether we had not more need mourn for living ſins, then for dead relations.

1. Conſider that it is ſin that hath been, and is the death of what is mortal: we may lay the deaths of all our friends, of all mankind, from *Adam* to this moment, whoſe funeral we now celebrate; we may now lay it at ſins door: for ought I know, had we never ſinned, we ſhould not have had cauſe to have mourned for death; for by ſin came death, even as a fearfull reward for fearleſs rebellion: Oh ſee how blood runs down the ſtreets of *Babylon*, of *Nineveh*, of *Troy*, of *Jeruſalem*, of *Conſtantinople*; ſee the dead carcaſes ſo thick, that you cannot tread beſide them; it is for ſin; we may ſay whatſoever other diſeaſe our friend hath, yet he dyed of ſin: Age hath killed its thouſands, but ſin its ten thouſands. Thus the Apoſtle, *Rom.* 5. 12. if we take it literally, *Wherefore by one man ſin entred into the world, and death by ſin*; and ſo death paſſed upon all men, in that all have ſinned: Oh take heed of ſin, that is your mortal enemy; be not familiar with ſin, it will betray you; do not entertain ſin, it will rob you; lodge not ſin in your boſoms, it will ſtab and mortally wound you; it

ſtrikes no where but at the heart; it is ſatisfied with nothing but blood. How hath ſin unbowel'd ſome, burnt others in fire, drowned others, hewn others in pieces, robbed, ſtripped, made deſolate, and cruelly butchered poor ſouls; therefore mourn for ſinne.

2. Sin will make you deformed, miſhapen monſters; therefore mourn for ſin more then for the abſence of our friends. O what a glorious image was man in! righteous, holy, and had dominion over the Creatures; and now a guilty deformed ſlave! Oh man, how is thy honour caſt down by ſin! How is ſoul defiled by ſinne! thy will inſlaved by ſin! in what a glorious ſhape was thy ſoul made, and now clogged with fleſh! what lovely characters, and his own name ingraven thereon, and now not legible! from which likeneſs of thine ſprung a relation; God therefore called us ſons becauſe in his likeneſs; but by ſin we have both loſt ſimilitude and relation too, and are now by Chriſt called *Progenies viperarum*, Off-ſprings of Vipers, *Mat.* 12. 34. *Seed of the* Serpent, Mat. 23. 33. *Children of the devil*, by the Apoſtle, *Acts* 13, 10. *O full of ſubtilty, and all miſchief, the Child of the devil*; ſo by Chriſt, *John* 8. 44. *Ye are of your Father the devil, and the works of your father ye will do.* So the Apoſtle *James*, *James* 3. 15. *The ſinners wiſdome deſcends not from above, but is earthly, ſenſual, devilliſh.* Oh how deformed muſt his off-ſpring be, that is ſo deformed himſelf! how falſe muſt the proportions be of his children when the father abode not in the truth! What a heart doth

doth ſin turn into ſtone! what an eye doth it blind! what a love doth it quench! what a power doth it weaken! what light doth it extinguiſh! it changes upright walking into crawling on the belly, angelicall brightneſs into ſerpentine darkneſs, and hot affection into coldneſs or lukewarmneſs at the beſt: This glorious image, the pattern of all beauty defaced, we muſt needs be deformed; thus the glory of the incorruptible God is changed into the image of corruptible man, and to birds, and to four-footed beaſts, and to creeping things.

3. Sin endangers the ſoul; it makes the ſouls ſtanding-place ſlippery; the Angels deſcended by reaſon of ſin, the ſouls ſlipping into ſin ſoon fell; hereby we contract enmity with God; that glorious and almighty God that can conſume us in his wrath, and vex us in his hot diſpleaſure, we make him our adverſary, to whom we muſt neceſſarily run for help in a time of danger: it proclaims you open Rebels to our Lord and King; it brings under the curſe and malediction of the Law, it alienates our deareſt friends love from us; thus the firſt ſin was forbidden under no leſs penalty then death, *Gen.* 2. 16,17. *And the Lord ſaid, Of every tree of the garden thou mayſt freely eat: but of the fruit of the tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely dye*: where ſin is harboured, eminent danger lyes at the door. After *Phocas*, like another *Zimri*, 1 *Kin.* 16. 8,9,10. had ſlain the Emperor *Mauritius*, and raigned in his ſtead, he was rebelled againſt (if I may call fighting for ones own rebellion) by the

right Heir; but *Phocas* being in a walled City, had ſecured himſelf that none could approach under loſs of life: when one was told, that *Phocas* had hid himſelf, they ſought but in vain; he anſwered, Though we cannot, yet his ſin will find him out. See how *Moſes* in like manner admoniſhes the *Iſraelites*; *Numb.* 32. 24. *Well, ſaith he; do, build cities for your little ones, and folds for your Shepherds, and do that which hath proceeded out of your mouth: but if thou wilt not do as the Lord hath commanded, then know that thou haſt ſinned againſt the Lord, and be ſure your ſin will find you out*: Oh then if there be this danger in ſin, we ought to mourn for it when we can weep beſt.

4. Sin wounded Chriſt; it was ſin that brought him to the croſs, *Iſa.* 57. 4, 5. *He is deſpiſed, rejected of men, a man of ſorrows, and acquainted with grief; he hath born our grief, and carried our ſorrows; he was wounded for our tranſgreſſions, and bruiſed for our iniquities: the chaſtiſement of our peace was upon him: we have gone aſtray, and God hath laid on him the Iniquity of us all. Sin was the cauſe why Chriſt came from heaven, that he might put away ſin*, Heb. 9. 29. *Heb.* 2. 17. εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. that he might reconcile or make propitiation for the ſins of the people: and ſin was the cauſe why he was ſo badly entertained in the world: had not the *Jews* been ſinners, Chriſt ſhould never have been reproached, contemned, ſtoned, buffetted, ſpit upon, crowned with thorns: had not we been ſinners, we had not need that Chriſt ſhould have become a ſacrifice; but you may

ſee

ſee, his agonies, his blood, his cruel uſage, and his death are all layed at the dore of ſin, *Heb.*10.11,12. and every high prieſt ſtandeth dayly in the temple miniſtring and often times offering the ſame ſacrifice which can never take away ſin: here is the reaſon why the ſacrifice was changed, the former could not take away ſin; and ſee now how Chriſt doth it, *ver.* 12. but this man after he had offered one ſacrfice for ſin, for ever ſate down on the right hand of God: it was ſin that ſacrificed Chriſt; It was ſin that wounded and ſlew the Lord: therefore mourne for ſin.

5. Sin is that which oppoſeth Chriſts Kingdome, and Chriſts deſigne in the world; God hath made his ſon a Saviour: *he came to ſeek and to ſave that which was loſt*, Luk.19.10. and men will not come tohim that they may have life, *Joh.*5.40. *God ſent his ſon to be the light of the world, that whoſoever believed on him, might not periſh in a dark way*, Joh. 12.46. *and* ſin makes *men love darkeneſſe rather then light*, Joh.3.19. ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. the reaſon why they loved darkneſſe was ſin: it was becauſe their deeds were evil; God hath made his ſon A King and Prince of the world; and ſin will not that Chriſt ſhall rule over men; God ſent Chriſt to clenſe and to purifie to himſelf a compleat peculiar people, zealous of good works, *Tit.*2.14. and ſin defiles and caſts dirt upon whomſoever Chriſt hath engraven his image; it pollutes what Chriſt hath waſhed, and beſmeare what he hath made clean; God ſent his ſon into the world to take poſſeſſion, and ſin as the ſtrong man armed keeps the houſe and will not yeild: thus ſin countermands the Law of

Christ; God sent his son that he might take up lodgings for him in the hearts of his servants; but sin locks the dore and keeps the key, and denys entrance: as it countermandes, it countermines: when he would lay his power to convince the judgment, sin opposeth there; when to the affections, sin oposeth there: when he would speak, sin stops the eare; when Christ shines, sin darkens the eye that we cannot see: when he draws, sin benums and stupifies that we cannot feel; when he would allure us with pleasant food, sin diseases the pallat that we cannot tast: It is a sad disease that doth enfeeble and alienate the soul from the physitian; and thus it crosses Christs designe. Christ would have gathered *Jerusalem*, & the sinfull City would not; Christ invites to come to the feast of the Lamb, but the sinner wil not: Christ would have men returne & get strength, and they will not; Christ would sit in the soul, and sinners will not: sin is a contradiction, and sinners are full of it: and this Christ suffered; τῶν ἁμαρτωλῶν ἀντιλογίαν εἰς ἑαυτὸν. *Heb.* 12.3. Contradictions of sinners against his blessed self! Oh who can consider these things and not rather mourn for sin that would separate both us and friends from Christ, then for death that doth give us a rest unto Christ!

2. Let not your mourning be without hopes; she hath left sufficient testimonies behind her of her glory; she lived not so upon earth that we should doubt her title to heaven; She carried not so much like a stranger to God below, that we should doubt of her kind entertainment above; She hath left strong grounds that she is accepted: we may therefore rather

ther rejoyce that ſhe hath made ſo bleſſed an exchange; had we been dubious of her performing her journey, we might have deſired her to have ſtaid with us: did we doubt the gate would be ſhut, we ſhould deſire her not to leave us; but knowing ſhe hath a father ſo willing to entertaine, it is no ſign of love in us to be unwilling to let her go; She hath left ſuch evidence of her peace and reconciliation, that if we rightly conſider, we may rather mourn for our ſelves, and weep for our ſelves, not for her; For it cannot be but thoſe that were (as ſhe was) begot again to newneſſe of life, ſhould have admittance to the incorruptible inheritance, 1 *Pet.* 1. 3. 4. *Bleſſed be the God and father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again to a lively hope by the reſurrection of Jeſus Chriſt from the dead*, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for us; It is not likely but ſhe ſhould be owned by the father who had his image and ſuperſcription upon her; and that ſhe ſhould be known to whome ſhe belonged, that had the characters of the Lords name written ſo legibly upon her heart; It cannot be but that ſuch familiarity as ſhe had with God upon earth, ſhould prevaile for admittance into heaven; She was no ſtranger to Chriſt, and therefore he will entertain her as a friend. She that owned Chriſt on earth, ſhall be owned by Chriſt in heaven. She that was ſo true a labourer, will not want a ſure reſt; therefore mourne not without hope, 1 *Theſ.* 4. 13, 14. *I would not have you ignorant brethren concerning them which are aſleep*, ἵνα μὴ λυπῆσθε καθὼς οἱ λοιποὶ οἱ μὴ ἔχοντες

ἔχοντες τὴν ἐλπίδα; that they ſorrow not as the reſt do which have no hope; for if we believe that Jeſus dyed and roſe again; Even ſo them alſo which ſleep in Jeſus, will God bring with him; If ſuch as ſhe was, ſhould not be ſaved, where would your ſouls and mine appear? if we had cauſe to doubt for her, we have ground of fear and trembling for our ſelves.

3. Mourne not with murmuring, grudg not that God hath taken her away now: he might have done it before: murmure not that God hath taken her from us, and deprived us of her company; he might have ſwept all away with her we had; It was ſin, a ready way that the Children of *Iſrael* took to provoke God to carry them back again into *Egypt* into a land of darkneſſe, when they murmured that they were kept but a few yeares in the wilderneſſe; It was the way to provoke the Lord to have carried them back again to their enthralling taskmaſters, when they grudged to ſerve him, whom to ſerve was perfect freedom: is it not the ready way to fetch a curſe on our remaining mercyes, when we murmure that God hath taken again ſome few which he did but lend us! It is the part of a child to throw all away becauſe the father takes that again which he gave us only to look at: ſhould our childreu refuſe meat becauſe we our ſelves make uſe of the plate, we ſhould threaten them with the rod; may not the Lord in wrath cut down every vine and tender branch which he hath planted in our gardens, when we grudg that the husband man taketh a cluſter of grapes to taſte of them? may not the Lord in anger blaſt every pleaſant flower, which he himſelf hath planted, when we murmure that he ſhould

ſhould pluck two or three? Doe not murmure but be ſilent; God takes but his own, we ought to waite quietly, to beare the yoak, to ſit alone and keep ſilence, to put our mouths in the duſt, *Lam.*3.27,28, 29. *See what a ſweet frame* David *was in when he had as much cauſe to weep as we have; Such a ſtroake that made him ſtoop, ſuch rebukes as made his beauty conſume like a moth: and yet* David *was dumb: I was dumb and opened not my mouth, becauſe thou Lord didſt it*, Pſal.39.9. and ſee what was his direction in the greateſt calamity, not only to wait, but to praiſe; not to murmur, but to be ſilent, *Pſal.*65.1. *Lechadh, majah tihillah ſhoehim batizon*, praiſe and ſilence to thee O Lord in Sion.

Praiſe and ſilence to thee O Lord in Sion, O how diſingenuous is it in a child to murmure! why, God hath called away his own: tis Phariſaical to repine at the al-wiſe diſpenſations of Chriſt, *Luk.*5.30. this was the very cauſe why God makes the chiloren of *Iſrael* ſtay ſo long in the wilderneſſe, becauſe they began to murmur in it ſo ſoon: *Num.*14 27. unto 34. *ver.* God may keep us under afflictions the longer for our murmuring: it will never help us out the ſooner; it is as unlawfull to grudg at Gods withholding mercies that we want, as at withdrawing what we have; and may not God give when and what he pleaſes! may he not alſo take away as much and as ſoon as he liſteth! Oh be not angry with God: he that hath done this, can do greater things; he that hath afflicted with rods, can do it with ſcorpions: he who hath but imhittered the ſtream, he can turne it into blood; and he who hath taken away a drop, can dry up the fountaine.

4. Let

4. Let your ſorrow keep within its limits: *Jacob* mourned for *Joſeph* many dayes, *Gen.*37.34. the Egyptians for *Jacob* ſeventy dayes: there is a time to mourne, and I know not but this may be it; only let not your grief be unlimited; It is not my purpoſe, and if it were I have neither Rhetorick to charme yours, nor ſtrength to contain my own tears; only let them flow in their proper ſtreame, and to their proper ſtage: thoſe waters may be profitable if they keep within their bounds; but if they riſe into a flood, what may they not ſweep away! the drops of tears may cheriſh the ſeeds of grace, but ſhowers may drown them. Let it not be ſaid of your ſorrow, as it was ſaid of *Edward* the Firſts joy for the birth of his ſon, that it was *gaudium immortale* an immortall joy: ſo let it not be ſaid of ſorrow for the death of your friends that it is *gemitus immortalis*, an immortall ſigh; but you that are intereſted in this loſſe (and who of us is not concernd in it?) will ſay it is a heavy ſtroak, and it is hard to bear: ſuch providences go deep; and ſuch miſfortune is mournfull. I anſwer, as *Euſtazares* did to the King that pittied his unfortinateneſſe, being he was fallen from a high degree, to ſit at the Kings gate for almes; well ſaith *Euſtazares*: *nulla o rex imfortunium mihi accidit in hac terrena domo, quamdiu Chriſtum non negavero*; O King, no misfortune can befall me in this cottage ſo long as I deny not Chriſt; So let me ſay to you, As long as you have Chriſt, and this Goſpel, let God deny you what he will; Now were it either poſſible

for

for you to receive comfort, or for me to speak it; I might speak to many particulars leading that way: let me even but mention some, which if I had but leisure to speak of, or you were in a capacity of receiving them, might take place and be effectual. I shall but name them, because the smart of the present affliction doth take off serious deliberation: and my present grief denyes the liberty of speaking feelingly: and it is but only this which we should consider, What do we see in death that we avoide it so much, and that we are loath to let our friends go into the jaws thereof!

1. *Mors Quies: Vita tumultus.* Death is a rest, Life is a toile. Many a sore labour, many a hard hour do poor creatures find in their journey; but in death they sit them down to rest; the wearied body may repose it self in the grave: and he who is almost tired out and faints in the way, may be refreshed, when he goes to bed; this was confirmed unto the Apostle *John* by the voice from heaven. *Rev.* 14. 13. *And I heard a voice from heaven, saying unto me write, Blessed are the dead which dye in the Lord: from henceforth, yea saith the Spirit* ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν; *That they may rest from their labours and their works follow them.*

2. *Mors pax, vita prælium.* Death is peace and life is war; the Apostle found ἕτερον νόμον ἀντιστρατευόμενον another law making warlike opposition to the law of his minde: endeavours of captivating the soul, attempts of bringing it into bondage: these are ordinary in this life; fear and dread on every side, our

our enemy at hand, our hearts betraying us, our conſciences affrighting us: we placed to be a but for ſin and Satan to ſhoot at: but in death there is a ceſſation: all ſlanderings, plunders, claſhing of armour, wounding, captivating, wars and rumours of warr, in the ſoul all ceaſed, and a great peace with all adverſaryes, enemies all reconciled.

3. *Mors portus, Vita navigatio.* Death is a haven, Life a voyage, a poor veſſel toſſed on dangerous, and narrow ſeas, would caſt anchor, but cannot, tackling broke, the ſtarrs diſappearing, the compaſſe out of order, and the veſſel leaking, this is life. But death is the haven, the harbour where the ſoul ſhrouds it ſelf after a difficult voiage, hope and fear filling the ſailes: but in death their is no need of either; thus *Franciſcus Puccius a Florentine*, was reported to have ſaid at his death,

Inveni portum, ſpes et fortuna valete.

Farewell hope, for I am come ſafe unto the harbour.

4. *Mors epula, Vita fames.* Death is a banquet, life hunger; Oh how noble entertainment have thoſe that dye in Chriſt, when thoſe that live in the world are but fed with the crumbs that are under the table! here we have inſtead of bread ſtones, and inſtead of a fiſh a ſcorpion; bitter banquets, if any at all, unſavory meat, hard of digeſtion: we are here fed with bread and water of affliction: here we cannot ſatiate our hunger and quench our thirſt: but after death

death we ſhall have ſuch ſpirituall food and that in plenty: and once taſting we ſhall hunger no more, and thirſt no more.

5. *Mors bravium, Vita curſus*; Death is the marke, Life the race. Thus the Apoſtle, *Heb.*12. 1. there are all things which happen to racers.

1. There is νέφος μαρτύρων, a cloud of witneſſes ſtanding by to ſee how we ſpeed it.

2. Here is the ſtripping of our ſelves, as they that run do, if they intend to win the prize,

1. ὄγκον παντα putting off every weight.

2. τὴν ἐυπερίσατον ἁμαρτίαν, putting off alſo every intanglement though it be not heavy, as wraſtlers doe.

3. Here is the poſture with a qualification, δι ὑπομενῆς τρέχωμεν, let us run with patience.

4. Here is the mark the price τὸν προκείμενον ἀγῶνα, the marke that is ſet before us: and how do we weary our ſelves and are ready to ſit down and dare not! but death is the marke, which if we once obtaine, we run no more, we may then reſt us without fear.

6. *Mors aſylum, Vita fuga.* Death is a refuge, life the flight. Oh how doth the avenger of blood purſue, and how doth the guilty creature fly for life! with what eagerneſſe doth Satan and ſin follow poor ſ creatures in this life, and they even ſpent, fit to yeeld, and give up their lives into that enimies hands: now in death the ſoul comes to the altar and looks back at ſin without feare, can ſee Satan and hell, without trembling at them at all, and this we find

to

to be in Christ. *Heb.* 6. 18. This we are informed of, ἵνα ἰσχυρὰν παράκλησιν ἔχωμεν καταφύγοντες, that we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.

7. *Mors serenitas, vita tempestas.* Death is a calm, Life a storm: Oh what Waves, what Tempests, Billowes, Gusts toss us on this sea of troubles! now lifted up to heaven, presently throwu down to hell:

Jam jam tacturi sydera summa ——
Quantum diducto subsidunt æquore valles!
Jam jam tacturas tartara nigra putes.

Shallow watets, rocks on every hand, the split, the tackling broken, the anchor lost, the mast cut down: Oh how is a poor child or God exposed to mercilesse waves, in this storm of life! now death is a calm, all tranquillity of mind; *iratum mare*, the angry sea, and swelling waves stil'd, the storm gone, Oh how sweetly may the soul sail in its vessel, in its barque after death!

8. *Mors libertas, vita incarceratio*: Life is a prison, death is a liberty: how is the soul in chains! how is it fettered! like *Austins* bird which he saw tyed with a thred; it attempted for heaven, but drag'd down again; it would mount on the wing, but the thred confin'd it: Thus the soul would soar aloft, its spacious desires would carry it into the clouds: but it is imprisoned in the body: it would be

be skipping among the ſtars, but the fleſh clogs it: yet death will eaſe it of this weight: there will be a Jubilee, the ſervant ſent home, the captive delivered, the arrayed ſouldier disbanded, the priſon doors ſet open, and the chains and ſhakels knockt off.

9. *Mors lumen, vita tenebræ.* Death is a ſight, Life blindneſs; Death light, Life Darkneſs; Death is *Canaan*, Life *Egypt*: what ſtumbling, what groanping, what wandring in this life! a long jorney, and a difficult way, ſtrait and narrow, and a dangerous way in the wilderneſs, and the time uncomfortable in the night: the travellor unfit for journeying; blind, or at beſt a vail before his face; this is very uncomfortable: but in death the vail ſhall be rent off, the morning will dawn, the ſcales fall from off the eyes, the Way made broad; we need not chuſe our ſteps to God, *Libera aura*, the open air is our path, the firſt ſtep is our journeys end.

10. *Mors poſſeſſio, vita ſpes.* Death is Poſſeſsion, Life Hope. We are here *Vana ſpe lactati*, fed with expectation, and that is often fruſtrated. *Credula vitam Spes fovet, & melius cras fore ſemper ait.* Indeed had we not hope here, we ſhould be moſt miſerable: for experience of ſorrow and deſpair of joy; experience of pain, and deſpair of eaſe, is a double torment: therefore hope tells us to morrow will be better: but this hope in reſpect of poſſeſſion, is but a Tantalizing apple, but a dream. O when we come through the valley of death, we ſhall ſoon be at home: When we have got an enjoyment, we ſhall lay aſide

aſide expectation: both faith and hope ſhall ceaſe, Propheſies, Tongues, Relations, Knowledge, all ceaſe, 1 *Cor.* 13. For when that which is perfect is come, that which is in part ſhall be done away. *Rom.* 8. 24. ἔλπις δὲ βλεπομένη οὐκ ἔστιν ἔλπις: *Hope that is ſeen is no hope but fruition*: ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει, *For what a man ſeeth, why doth he yet hope for?*

11. *Mors paterna domus, vita porcorum grex*: Death is the fathers houſe, Life the herd of ſwine: We are all Prodigals, have ſpent our primitive maintenance, have loſt our father and lives among ſwine, and feed upon husks, hard fare: and if you lived with ſuch as I have, who would wallow in the mire, and when you offered Pearls, would both trample them under feet, and turn again, and rent you, you would ſay that they were ſwine. But death is our fathers houſe, a place where intereſt and relation have all things common, where a tender father provides for, and accepts of a prodigal ſon: a place where wants are ſupplyed of free coſt: Garlick and Onions are turned into milk and honey, and husks into Mannah.

12. *Mors adoptio, vita abdicatio*: Death is adoption, Life diſinheriting: thruſt down, caſt out of our fathers houſe, made bond-ſlaves to the body like *Iſhmael* and *Agar*; we loſe the priviledges of our fathers houſe; imagine a diſinherited child, utterly caſt off for his miſdemeanor; beg he cannot, ſteal he dare not; if he go forward, he

ſees

ſees perills in his way; if he ſtand ſtill, hunger and thirſt will be his executioners; poor man muſt be in a ſtrait, and this is life: Now death is a bringing a ſervant into the liberty of a ſonne; πράξις τὴν φύσιν μιμουμένη, as *Theophilact.* God comes like the *Romans Volumus jubemus ut Lucius Valerius tam jure legeq, filius ſiet*, I command and ordain that this man be made my child, and admitted to the poſſeſſion of the purchaſed inheritance: Oh this is a ſtate that may glad the heart, when a forlorn wretch *in familiam Dei, & liberorum locum transfertur*, when a poor ſtrangling ſoul is fetched out of his Cottage into a Kings Pallace, and this is by death.

13. *Mors amplexus, vita deſiderium*; Death is an embracer, Life but a longing deſire; we want, we ask, and yet have not; we ſeek, and do not find; we ſtretch out our arms, but the ſhadow flyes away. The preſent world is but a *Spectrum*, an apparition: it looks like a reality, but is not. We are in the body much like *Ammon*: we have either ſeen or heard of *Tamar*, 2 *Sam.* 13. but ſhe a Kings daughter and a Virgin, there is but ſmall hopes: ſo *Ammon* was grieved, vexed, lean, pale, ſick for his ſiſter *Tamar*. We

have a glimering light of heaven, but it is above, and we ſee living waters, but the Well is deep, and we have nothing to draw with, while in the body; and ſo we hunger, thirſt, deſire, long, and cannot be ſatisfied. Now death will tranſport thither where we ſhall fully embrace, and ſatisfactorily enjoy him whom our ſouls love; we ſhall lye their

Alter in alterius jactantes lumina vultus.

each in one anothers arms; there the Lord Chriſt will do as the Father to the Prodigal child, *Luk.* 15.20. *But when he was a great way off, his Father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.*

14. *Mors eſt ver & æſtas, vita autumnus & hiems*; Death the ſpring, Life the fall; Death the harveſt, Life the Tillage. We toil here,

Redit labor actus in orbem.

the ſeed to be ſown, the ground to be watered, the weeds to be pluckt out, the tares to be weeded away, if we intend to have an early crop, or a fruitfull encreaſe: poor man, how many ſtormy dayes doth he abide, how many froſts and blaſts is he ex-

poſed

poſed to in the time of his growth, ſometimes complaining of heat, preſently of cold! now the Sun ſcorcheth, now the rain drowns; Poor man! but when death comes, then is the ſoul gathered into the barn, jewel'd up amongſt Gods own precious Pearls in his Treaſury: At death either all things grow freſh, or they are ripe, fit to be gathered in.

15. *Mors ſecuritas, vita periculum*; Death is ſafety, Life danger. I need not reckon the perils and dangers that man in this life is expoſed to.

Omnia ſunt hominum tenui pendentia filo.

A twind-thred breaks, and all is loſt: Man walks on the brinks: a ſudden guſt, a ſmall ſtumble, or ſlip with his foot, plunges him into the pit. The Trap laid, and tread where he will almoſt, he muſt either tread on Thorns, or upon the ſnare. Oh how dangerous is a man life! pleaſe man, and God is angry; ſtudy the world, and you forget God; O ſad ſtate, when the procurement of bodily food endangers the life of the ſoul! Now death is a Rock, a Refuge, a Harbor, where we may ſlep without fear, work without pain, walk without caution, tread without timerouſneſs, pitch our tents without ſurpriſal.

16. *Mors ſtatus Angelicus, vita humanus*: Death an Angelical priviledge, or that which conforms us to the Angels, Life but to men: and what is man! *Putris eſca vermium*; ſuch as worms dine on. What is a humane condition, a ſlender veſſel,

—— *Multum terris jactatus & alto.*

toſſed between hope and deſpair, between confidence and fear: But death is that which reſembles us to the Angels in light. *Luke* 20. 36. *Neither can they dye any more*, ἰσάγγελοι γάρ εἰσι, but are equal to the Angels, and are the Children of God, being the Children of the Reſurrection.

17. *Mors Nuptiæ, vita divortium*; Death is the day of the *E*ſpouſals, life the bill of divorce: As Chriſt aſſigns no other cauſe a ſufficient ground for this; ſo he intimated that this would be enough: ſo we need look to no other cauſe of this divorce into the body, but an adulterous inclination, and a laſcivious deſire of copulation with inferior and feminine faculties; and God for a new relapſe into this ſin, even in the body, he devorces further from himſelf: as for the firſt adultery he devorced out of heaven into the earth;

ſo

ſo for the ſecond adultery, out of freedome into captivity. *Jer.* 3. 8. *Backſliding Iſrael committed Adultery, therefore I put her away, and gave her a Bill of Divorce*: It is not for every ſmall fault that God will divorce his, not as the *Jews* were wont to do; *Si quanquam viderent formoſiorem*, if they had but ſeen one more fair then their own wives, they would preſently divorce their own wife, and take another: but God doth not ſo, except in caſe of Adultery. Now death is the reuniting of the ſoul with God; it is that joyfull day of wedlock; it is the ſouls nuptial to her former husband.

18. *Mors Lucrum, vita damnum.* Death is gain, life is loſs. I might inſiſt in many particulars; what we loſe in life, that ſhall be found in death. What do you think of thoſe pleaſures at the fathers right hand, Love and Joy in our fathers preſence for evermore! What do you think of a reſtoration to ſpiritual bodies, as well as ſpiritual lives! Of an identifying ſight of the Lord of heaven and earth! What do you think of an unalterable, and an uneſtimable ſtate of glory! What do you think of thoſe ἄῤῥητα ῥήματα, 2 *Cor.* 12. *The words that no man can utter.* What do you think of 1 *Joh.* 3. 2. ὅπω ἐφανερώθη τι ἐσόμεθα, that it was never yet revealed: it is a

Pha-

Phainomenon unexplicable, what we ſhall be hereafter: your gain will be ſure, as the ſoul is both incapable of comprehending and apprehending whilſt in the fleſh. There is one thing in heaven, that the Apoſtle thought ſuch gain, that he would with the Merchant ſell all he had to purchaſe; ſure it is a precious pearl, ſuch gain that he would loſe all for, it is a Chriſt. *Phil.* 3. 7. Nay, he is very clear, *Phil.* 1. 21. τὸ ἀποθανεῖν κερδος, *Death is gain.*

19. *Mors reſurrectio, vita ſepultura*: Deaths the Reſurrection, Life the Grave: And if you do but conſider how in this life we are bound up from a ſprightly exerciſe of our faculties, and how capacious our faculties will be after death, you would ſay no leſs.

20. Laſtly, *Mors vita, vita mors*; Death is life, and Life is death. It is not unlike the ſeed ſown in the ground, which without it dye, it cannot live. 1 *Cor.* 15. 36, 37, 38, 39, 40. *That which thou ſoweſt, is not quickned, except it dye.* Now theſe things conſidered, what remains but that we beſpeak our ſouls to a ſilence and an acquieſcence in the wiſe diſpenſations of the Lord Jeſus! Speak to your ſouls as *Muſculus* doth to his ſoul after he had looked into the Tomb, and ſaw what was there:

Linque

Linque domum miseram nunc in sua fata ruentem,
Quam tibi fida Dei dextera restituet:
Peccasti? scio; sed Christus credentibus in se;
Peccata expurgat sanguine cuncta suo.
Horribilis mors est? fateor; sed proxima vita
Ad quam te Christi gratia certa vocat,
Præsto est; de Satana, peccato, & morte triumphans
Christus; ad hunc igitur læta alacrisque migra.

O Leave

O Leave this houſe verging to fatal night,
And ſit at Gods right hand in Thrones of Light.
Haſt thou tranſgreſt? full ſore I know: yet hope,
Chriſts blood can cleanſe more then Niter or Sope.
Doſt fear to dye! why man, to dye is to live:
And it's a deathleſs life which Death will give;
And thy victorious Chriſt hath quel'd th' Alarms,
And thee ſecur'd from ſins and Satans charms;
Hath made thy bed in peace; lye down and reſt,
Drawing ſoul-conſolations from his breſt.

USE IV.

USE. 4.

Lastly, must Saints dye, then what manner of lives ought they to live, surely they had need be circumspect that have so many enemies, and can be so easily overcome, they had need be cautious that may so soon be slain. And here I shall lay down a few Directions, which I hope may by the blessing of the Lord be usefull for you. I am sure such Directions are needfull.

Direction 1.

LIve in the Consideration of the means of grace which God hath afforded: Oh how hath God shone about you, and appeared in a pillar of fire by night, and a cloud by day! as a light in darkness: as a shadow in heat. What occasions, priviledges, comforts, helps, talents, opportunities, Directions, motives, arguments, convictions, intreaties, expostulations, have you had, (for I speak to Professors, and those that live under the Ministry.) May not God say as he said to the Vineyard, *Isaiah* 5. Planted on on a fruitfull hill, fenced about, the stones gathered out, planted with the chiefest Vines, a Tower built in the midst of it, and after all this to bring forth wild Grapes, or be barren: then let any one in the World judge if that was suitable? go to the remoter corners of the World, and you shall find dark ways, few guides, little day, many storms, small Vessells, rocks and mountains, yet few helps: precipices, mists and stumbling blocks, and yet

vails before their faces, no Sun rising, no Gospel preached, no Christ declared, no Heaven discovered, no lights set up, and yet the Land dark: and what will become of the People where they want visions? but God hath not dealt so with you. Behold the prize set before you, the way made plain, the Invitation gone out, the guide ready, the Father reall, the Table spread, meat provided, Guests bidden, the day appointed, the Bride-groom adorned to meet his Spouse. Oh! what things are these? Oh! how ought men to live, who consider this great Preparation? Oh! walk while ye have the light, put not out your own understanding, stifle not conscience, charm not the admonitions of your own hearts, blot not out the words of the Gospel, spit not in the face of Christ, trample not on his blood: view over your priviledges and see what they call for at your hand. Oh! who can laugh when Christ weeps, and a sinners deniall draws tears from his tender eye. Oh! *Jerusalem*, wilt thou still rebell, still proclaim war, when Christ is weeping over thee, that thou wouldst be at peace? Look up, Professor, and view what God hath done for thee: how the Sun is already risen, the Labourers at work, the night approaching, & a storm at hand. Who will love the Cave when the Sun shines clearly? See *Nehem.* 9. 5. When he had considered the great deliverance from captivity; see the use he made, which stopped the mouths of the wicked. Ought ye not to walk in the fear of the Lord? and they held their peace and had nothing to answer herein.

DIRECTION III.

LIve, as in the sight of God, considering that he sees you, and will e're long call you to an account. Remember who overlooks you, who views your works: therefore be sure that it be well done. Oh! what a stop

it

it puts to the childs wickedneſſe when he is bid beware, his father ſees him. The Romans had a Proverb much in uſe, and of great conſequence, which they uſed to ſay when they ſaw any one breaking the Law, *Cave, ſpectat Cato.* Take heed, *Cato* looks at you. I may ſay the ſame of that Eternal Law-giver. *Cave, ſpectat Deus*, beware God ſees you, he knows your corner ſins, your private iniquity: his eye pierceth to the very heart, *ſcrutator renum*, the ſecreſt Meanders of the whole humane frame are viſible to him. πάντα ἴδων θεῦ ὀφθαλμος, καὶ πάντα ἔγνωκα? Great *Jove* hath an eye in every corner, which muſt neceſſarily be, if you grant his omnipotence, for he is ὅλον φῶς, ὅλος ὀφθαλμος, all light, all eye. Conſider you that think darkneſſe can hide you from that face that is its own repreſentative. You delude your ſelves: is it wiſdome to deal with God as the Jews did with Chriſt. Firſt cover his face and then buffet him, they hoodwincked & then ſmote: what do you to get out of Gods ſight, and then ſin ſecurely? do you ſay, tuſh, God ſees us not, and then tranſgreſs? will you treſpaſs when you think the owner is out of the way? poor ſouls, God is always by you, within your curtains, your very boſoms: therefore if you will dye, live after *Seneca's* direction, *ſic cogitandum, tanquam aliquis in pectus intimum inſpicere poſſet*, ſo to think God is privy to thy ſecreſt imagination: *ſic loquendum cum Deo, tanquam homines audire: & ſic vivendum cum hominibus, tanquam Deus videret.* So to approve thy heart to God as though men could diſcover the reality of thy pretences, & ſo to behave thy ſelf in the world, as though God was by & by to call thee to an account. Remember there is a βάθος σοφίας καὶ γνώσεως θεῦ: a depth of wiſdome and knowledge in God, that it is impoſſible for man to wade through.

Conſider that this God who knows all, wi-

be he who judges all, there will a day come when you and I muſt give an account for whatſoever we have done in the fleſh. Mercies received, duties neglected, providences not improved, opportunities ſlighted, goſpel ſeaſons deſpiſed, grace contemned, heaven unſought after, glory unprepared, the work of Salvation badly managed, and the Judge, the Eternal God, coming to call the World to an account: Oh what manner of perſons then ought we to be in all godlineſſe and holy converſations? when we muſt come and render a reaſon of our prophaneneſs, looſeneſs, deadneſs, worldly mindedneſs, abominable Idolatry and ſuperſtition, our curſed oaths, our grand blaſphemies, our breathings againſt the people of God; God will have an account what we have done with our power, our riches, our parts, our pleaſures, &c.

This would mightily deaden our ſinful plots, did we but conſider they will all be diſcovered, and we judged for them.

Direction 3.

LIve in conſideration that you aim at no leſſe then at the participation of God: what Chriſt brings as an Argument for his little flock againſt fear, let me uſe as a motive to circumpection, to diligence, becauſe it is the Fathers pleaſure to give you a Kingdome. Chriſtians, you are in a race, the Prize is ſet before you, ſuch as was never run for before: the mark is ſet, the ſtakes are down your own pretious ſouls, the adverſary ſwift, to ſtumble in the way very eaſie. Conſider this, & ſurely you wil let no golden appleſtop you in the way, or divert you. Thus *Leonidas a Lacedemonian* Captain kept the Straits of *Thermopylæ*, with a few hundreds, againſt

gainſt *Xerxes* his Army of 100000. and he encouraged his Army with this conſideration, that they ſhould ſup with him at night in *Hades*, in the ſtate of immortality: now for Chriſtians to conſider that they ſhall Sup with Chriſt, and ſit with him on his Throne, this is ſure a great encouragement? Who would not fight might they be ſure to triumph? Who would not obey might they be ſure to raign? There is an improbability that they ſhould Raign who never were ſubject; can he the Scepter ſway or rule, who never yet learned to obey? will a Chriſtian ſtick at any thing, when he hath Heaven in his aim? wil hebe ſtoptin his waywhen the prize is glorious, and ſo ſoon loſt? ſurely the glory of the World ſhould be counted loſſe for the excellency of the knowledge of Chriſt, by whom the World is crucified to you. Are not joy and pleaſure evermore worth ſtriving for? can we not leave a dinner of herbs for a Banquet of Nectar, not our wooden chair for a golden Throne? not our corruptible Tabernacle for one that is made without hands? not our earthly Cottage for a heavenly Pallace?

Could *Achilles* leave all his friends for *Polyxena*? *Thysbe* for *Piramus*? *Dido* for *Æneas*? and cannot we leave a ſin for Chriſt? not a cup of Poiſon for a cup of Cordial? then we bid low for Heaven, it is not to be ſold at ſuch a rate. To conſider with what raviſhing expreſſions it is figured out to us, one would think it ſhould allure more. When I think of *Diana*, *Thamar*, *Ariſtoclea*, *Suſanna*, *Berſheba*, *&c.* what hearts they drew after them; tis ſtrange that Chriſt can draw no more: ſurely people ſee him not what ever they pretend: it is heaven you aim at, loſe it not for a little more, bid the other Farthing ere you forgo a Kingdome. It is *Seneca*'s conſideration, and we may learn at him, *Dum*

mihi ſolem, lunamque intueri liceat &c. When I (ſaith he) can have leiſure to view the Sun and the ſtars, and to contemplate their motion, their retrogradations, their riſings, ſettings, diſtance, influence, correſpondence and brightneſſe, *dum cum his ſim, & cœleſtibus admiſcear*, whilſt I am amongſt theſe, and can ſteal a moment to get a glance of them: *Dum animam in ſublimi habeam, non refert quid calcem.* While I can have my ſoul fixed there, I value not what is under my feet. Thus ſhould Chriſtians do, who aim at ſpiritual things, they ſhould not matter what they tread on.

DIRECTION IIII.

LIve in the Conſideration what other Profeſſors have done: where, had I time, I might ſet before you *Abraham, Moſes, Joſuah, Joſeph, Nehemiah, Job, David, Zachariah, Daniel, Jeremiah, Paul, John, Peter, &c.* With the reſt of thoſe who have undergone fiery trialls, bonds, impriſonments, reproaches, contempts; view thoſe that have gone before us, and conſider what active ſouls we have amongſt us, and then compare your ſelves with them, and ſo walk as you have them for an example.

DIRECTION V.

LIve in the Conſideration of thoſe notorious and remarkable judgements that have fallen on offenders,

ders, on those that have despised God. I need not reckon them to you, you may remember that hideous cry of the Egyptians, when not a house but therein was one dead, and their first-born too: and what a final overthrow was there of that Host in the Red-sea. Remember *Ierusalem*, when *Vespasians* Son, *Titus* came against them and put them to the sword, whom pestilence and Famine had not destroyed to his hand. I could relate such Judicial proceedings on earth, that would even make a heart bleed: Oh! if you would be terrified to obedience, consider the Lord stands at your backs with a rod: but I suppose your knowledge in the Scripture, and your intelligence from other Authors, doth not leave you ignorant in this point.

DIRECTION VI.

LIve in the Consideration and remembrance of your Son-ship: Live as children: not that I would incourage all to believe themselves: but seeing all do look on themselves as such. Give me leave then to put you upon the duty which belongs to such. Christians, are you not strangers, but sons and daughters? then you are under an ingaging relation; you are then to live exactly, because you are about your Fathers work. God when he considers this relation is moved to tenderness. Oh! let this consideration move thee to obedience; see how God argues for his peoples good, when he looks upon them as children. *Exod* 5. 2. 22, 23. *And thou shalt say unto Pharaoh, Israel is my son, saith the Lord, even my first born: and I say unto thee, let my son go that he may serve me, and if thou refuse to let him go, behold I will slay thy son, even thy first born*: when once children, Oh then what great good hath God in store!

Now if God make it an Argument of his tenderneſs becauſe we are children, Oh! let us make it an Argument of our duty: what Sons, children, & do ſuch things! who could expect and who can accept ſuch things at our hands? we ſhould remember our relation, and that would win upon us, or at leaſt put a ſtop to our rebellion; when Satan tempts and thou art ready to conſent yet ſay, but I am a child, and this will not be taken well from me: God will accoſt us, as you find it. Prov. 31. 1. &c. when he takes us trangreſſing. *What my Son? and what the Son of my womb? and what the Son of my vows: It is not for Kings ſons O* Lemuel, *it is not for Kings to drink Wine, nor for Princes ſtrong drink*: but to particularize how we ſhould be wrought upon by the conſideration that we are ſons and daughters;

1. Let it move us to love our Father, let it be an Argument of our love to God our Father, which he makes an Argument of his to us, even the bare relation: You may ſee it in *Ephraim*, ſhe was guilty of great ſins; yet when God remembers that *Ephraim* is his dear child, then his bowels yern: ſee her ſin, She was Confederate with *Sina* againſt the Houſe of *David*, *Iſai* 7 2 took evill councel againſt *Judah*, to vex *Judah*, and make a breach therein, *Iſa.* 7. 5. rent off from Judah, Iſa. 7. 17. comitting whoredome and defiling her ſelf. Hoſea. 5. 3. comitting iniquity, diſcovering wickedneſſe, committing falſhood, ſpoyling, as a Thief or a Troop of Robbers. Hoſ. 7. 1. mixing her ſelf with heathens, Hoſ. 7. 8. going up to *Aſſyria* to hire lovers. Hoſ. 8. 9. departing when God taught her to go, and held her by the arms. Hoſ. 11. 3. compaſſing God about with lyes and deceit. Hoſ. 11. 12. feeding on wind and increaſing deſolation. Hoſ. 12. 1. boaſting of her Independency

dependency, I am rich and have found me ſubſtance. there is no iniquity in me nor ſin. Hoſ. 12.8, provoking God to anger moſt bitterly. 12, 14. now one would expect a ſignall judgement upon Ephraim, but conſider, God remembers it is his child, and how that moves him to compaſſion and tenderneſſe. Jerem. 31. 20. *Is Ephraim my dear Son? is he a pleaſant child, for ſince I ſpake againſt him I do earneſtly remember him ſtill. Therefore my bowels are troubled for him, I will ſurely have mercy upon him ſaith the Lord*

Thus ſhould we argue our ſelves into love, when we conſider God to be our father, our dear father, our merciful and heavenly Father.

2. Let the conſideration of our ſon-ſhip or filial relation draw us to obey our Father, there is an equity in this particular. Eph. 6. 1. children obey your parents τοῦτο γὰρ δίκαιον ἐς? for this is but right and equal: ſo as it is right and fit, ſo it is commendable and acceptable. Col. 3. 20. *Children obey your Parents for this is well pleaſing to the Lord*, it is God the Father, O! where is the obedience? What more juſt Law under the Sun, then that thoſe who derive their being, ſhould obey him from whom they derive it. *Luther* was wont to prize this duty much, he would ſay *maluit obedire quam miracula facere* he had rather obey then do wonders. Oh! beloved is it not unworthy in children to ſay to their father they go and do not go? to ſay they do this and yet do it not? is it not baſe in children to be like thoſe ſlothful Souldiers *Tacitus* tels us of *qui imperatoris juſſa malunt interpretari quam exequi*? not baſe to be quarrelling which ſhould ſtay the longeſt behind, when the Father bids go? And will not God be as ſevere with ſtubborn and rebellious children, as he would permit natural parents to be, ſee the Law, Deut. 21. 18, 19, 20, 21. if a man have a ſtubborn

ſtubborn & rebellious ſon, which will not obey the voice of his Father, or the voice of his Mother; and that when they have chaſtned him, will not hearken unto them, then ſhall he be apprehended and brought to the Elders, and his Father and Mother ſhall ſay, this our ſon is ſtubborn and rebellious, he will not obey our voice, he is aglutton and a drunkard, & all the men of his City ſhall ſtone him with ſtones that he dye, *&c.* Surely this Law is of force, in reſpect of our heavenly Father.

3. Let the conſideration of our ſonſhip oblige us to honour our Father, prefer our Fathers glory before our ſecular or private concerns, ἡ τίμη ἀλλήλους προεγουμένει, that is, honour brings it ſelf up in the laſt place, & performs all before it, *Ro.* 12. So that this will neceſſarily follow upon this relation of ſonſhip, *namely, that we who look upon our ſelves as children ſhould honour him whom we call Father,* Malac. 1. 6. *a ſon honoureth his Father, and a ſervant his Maſter: if then I be a Father, where is my honour? if I be a Maſter, where is my fear, ſaith the Lord of hoſts?* now we honour our Father.

1. When we conſult in our actions, before we do them, whether they be according to his good will and pleaſure; for this ſee *Iſaiah* 30. 12. *Ye be the rebellious children, ſaith the Lord*, that take counſel but not of me, *&c.* That go down into *Ægypt*, but have not asked at my mouth. So *Chriſt* the firſt born of God the Father before he would peremptorily conclude, ſee in what a ſweet reſigning frame he was to his Father, Luke 22 41. 42. *he kneeled down, and prayed, ſaying, Father if thou be willing, remove this cup; nevertheleſs, not my will but thy will, be done:*

2. We honour our Father, when we ſhew our ſelves diſpleaſed, if we ſee him wronged: it is ſaid of *Atys* ſon

of

of *Cræsus* King of *Lydia*, when the Father was taken prisoner, and *Cyrus* his Souldiers were going to kill him he burst out and cryed *parce parce, parce regi*, though he never spoke before. But alas! it is otherwise with some who yet will be children, though *Atys* never spoke but when he saw his Father in danger, yet they are never silent but then; such as are dumb only then when they see their Father abused cannot be said truly to honour him.

3. We may then be said to honour our Father, when we have appretiating thoughts of him, when it cannot be objected to us as to *Eli*, we honour our sons, our estates, our persons more then him. If he be uppermost in the seats of our hearts then we look on him as most honourable, when we have none in heaven but him, and there is none on earth we can desire in comparison of him; when we can throw any thing out of our arms that he may have the place, then he is honored as a Father should be honoured.

4. Let the consideration of our Son-ship draw us to imitation, This is a duty flows naturally from this relation, be the imitators of God, *Eph.* 5. 1. *ὡς τέκνα ἀγαπητὰ*, *as dear children*, and as that speaks of the *Type* so I may say of the *debere*, if he say the son cannot, I may say he ought to do nothing of himself but what he seeth the Father do: for whatsoever things the Father doth, the son doth likewise: children should not only do the works of the Father, but speak in the language of their father, the work of their Father they ought to do, and the words of their Father they ought to speak.

1. Children ought to imitate their father in holines, 1 *Pe.* 1. 14. as obedient children, not fashioning themselvs according to their former lusts in ignorance, *but as he who hath called you is holy, so be ye holy in all manner of conversation.* 1 *Jo.* 3. 2, 3 Now we are sons & immediatly follows, everie man that hath this hope in him purifieth himself as he is pure

2. Children should imitate their Father in love 1 *Joh.* 3. 1. behold what manner of love is this that we should be called the Sons of God, this the Father hath bestowed on us; Therefore ought we to love one another.

3. Children

3. Children ought to imitate their Father in humility. Ioh. 13. 13, 14. they call me Master and Lord and Father, and they say well, for so I am, if I then your Lord and Master have washed your feet, you ought also to wash one anothers feet: if I have given you an example, ye should do as I have done.

4. Children should imitate their Father in mercy and forgiveneſſe, if he have forgiven us, we ought to forgive one another. so Luke 6. 36. be ye therefore mercifull as the Heavenly Father is mercifull.

5. Let the consideration of our relation as sons, incline us to take corrrection without murmuring: this frame is a necessary consequent of such a relation. Heb. 12. 7, 8, 9, 10. What Son is without chastning? if ye be without chastning ye are bastards and not Sons. Furthermore, we have had fathers after the flesh which corrected us and we gave them reverence, shall we not much rather be in subjection to the Father of spirits and live: for they verily for a few days chastened us after their pleasure, but he for our profit, that we might be partakers of his holiness. The Father hath a Soveraignty and is not liable to be contradicted by the child: you would judge it strange, should the child look upon you when you were correcting it for a fault, and should enquire the reason, or say why do you so, who made you Lord over me: you have that by right of your relation. So it is with God.

6. Let

6. Let the consideration of our son-ship prevent unnatural carriages in us to our Father. Oh! it will be a sad rebuke for us, if when we expect to be owned, God call us unnatural children, if we be children at all.

1. They are unnatural children that have no delight in their Fathers presence or Fathers person, that love not, who have no complacency in him, those who want this union and indearedness they may say they are children, but they are but unnatural who love not their Fathers. To be ἄστοργοι without natural affection, is rather a Character of a Heathen then of a child. There should be a reciprocal love between parent and child. Is there more delight in strangers then in the beloved, more affections after the creature then after Christ: more hankering after the servant then after a father: then we are unnaturall children. God will deal as Fathers, such a day thou hadst such a gift from me and will not that win thee? So God, in the day saith the Lord that I brought thee out of Egypt, in the day when I delivered thee out of the wilderness, in the day when I gave thee bread to eat and water to drink. God reckons the day of his mercy as a father doth, and therefore it will argue unnaturalness if he should find the heart on other objects when he comes for our love.

2. They are unnaturall, that will not relieve their father: thence the Apo. 1 Tim. 5. 4. calls it a shewing piety at home, to requite parents: therefore children were not to defraud their father nor abridge him, though they pretended that was consecrated to an holy use which should have nourished him. Matth. 15. 5 though it was Corban, a gift dedicated to the Temple, yet it might be fetched back rather then the Father should

ſhould not be relieved: thence the *Jews* had this maxime, *tenetur filius ad cibandum, potandum, & veſtiendum patrem, immo pro parte mendicare*: the ſon was under an obligation to feed and cloath; nay, rather then he ſhould want, he was bound to beg for his Father. Now! alas how doth our unnaturalneſs appear! have not we abridged God our Father, when we could not ſay, it was *Corban* dedicated to the temples? when God hath waited at our door, have we not entertained others? When he hath ſtood to knock, hath not another been in our arms, and in our imbraces? when he would have had an hours ſervice, have not we pretended we have been buſie; we had Oxen to try, ground to till, *&c.* Oh, doth not this ſpeak us to be unnatural children; we have not wearied God with the fat of our offerings; *Chriſt* hath been hungry, and we would let him ſtarve at the door, he hath been naked, and we pitied him not, unnatural children. It is ſaid, that *Albertus Tudorus*, a Huxters ſon, received of *Charls* the ninth of *France*, in ſome, years 600000 crowns, beſides all degrees of honour that he was capable of; and all the good that the King had of him, was onely this, that he learned of him to ſwear by the name of God: *A bad* requital for ſuch kindneſs; thus we deal with our Father.

3. They are unnatural who deride their Father, they who make a mock at the wayes of God, at purity, that jeare at holineſs, and deſpiſe a ſtrict converſation, *Deut.* 27.16. *Curſed be he that ſetteth light by his Father or Mother, and all the people ſhall ſay, amen.* There are many ſuch unnatural children who ſet light by their Fathers command, that contemne the goſpel, that deride and ſcoff at Heaven, there are two ſorts of theſe.

1. Such

1. Such as queſtion their Fathers doings, & ſeem to controul his wiſe providences. *Iſa.* 45. 9, 10 *Wo unto him that ſeeks to deſtroy his Maker. Let the potſheard ſtrive with the potſheards of the earth. Shall the clay ſay unto him that frameth it, what makeſt thou? Wo to him that ſaith to his Father, what begetteſt thou? or to his mother, what haſt thou brought forth?*

2. Such as make a mock of the holy ways of God, *Prov.* 30. 17. *The eye that mocketh at his Father, and deſpiſeth to obey his mother, the Ravens of the Valleyes ſhall pick it out, and the young Eagles* ſhall eat it. Thus there are many which the wiſe man calls fools, who make a mock at ſin, fools they are indeed, natirals, natural men, but unnatural children.

4. They are unnatural who ſmite their Father. *Exod.* 21. 15. *He that ſmiteth his Father or his mother ſhall ſurely be put to death*: and is not every ſin a ſmiting of God, and a wounding of Chriſt? a crucifying him a freſh, and putting him to open ſhame: ſin is a conſpiracy, and a ſtroke at the foundation of our Fathers Kingdome, and God cannot but take it ill at his ſons hands, at his childrens hands, to be guilty of throwing their fathers honour in the duſt. Thus did *Julius Cæſar* with his ſon *Brutus*; when he found him alſo among the Conſpirators, he comes to him, καὶ σὺ τέκνον what you my ſon? what was it that troubled *David* but this, 2 *Sam.* 16. 11. *Oh that ſon that came out of my bowels ſeeks my life.* Then how much more might this *Benjamite* do it? though God might put up Rebellion againſt him, in his profeſſed enemies that never promiſed other, yet it cannot but be dreadful in a child.

5. They

5. They are unnatural children who curſe their father, Lev. 20. 9, 10. *For* every one that curſeth his father or his mother ſhall ſurely be put to death; he hath curſed his father or his mother his blood ſhall be upon him.

The word in the 1. Original ſignifies *Jus-jurandum* an Oath which I wiſh common ſwearers would take notice on, and ſee whether they are not unnatural children which curſe their father.

1. it ſignifies *Vilipendere*, to diſ-eſteem or deſpiſe. Now I tremble to conſider how many unnatural children God hath in the World who ſet at nought the chief corner ſtone, nay many builders that count but that glorious name as rubbiſh and droſſe.

Thus ſhould we live, as looking on this relation; if we will be children, we may ſoon ſee whether we behave our ſelves as children ought to do. Behold is God your father? then do you find any thing in him why you ſhould provoke him, any thing why you ſhould blaſpheme or prophane his name? can you find in your hearts to grieve, to rebell againſt, to vexe, to unbowell your father? then you are not children. Oh the tenderneſs of a father, the patience, the love, the long-ſufferance! when one would have expected children ſhould not have needed bidding, but you have flatly denyed him, and reſiſted him, is this to deal as Sons? is there any other Argument under Heaven more winning then this: now ſons, but it doth not appear what we ſhall be. O! what uſe might we make of this Relation?

Direction

DIRECTION VII.

AS to our Brethren in the World, those with whom we have to live, the men that we converse among two things only.

1. Walk in love, then may one be said to be in love, when love hath the command, when it is supreme: as a man may be said to be in drink, when that hath got the predominancy. Thus you should not onely love, but be servants of it, which is to have the same mind in us, that was in Christ Jesus: and though this be a primer Lesson, one of the first rudiments, to love our neighbour as our self; yet there is need that some hear it repeated over again, for they have not learned it yet. Consider these things.

1. To love one another is the command of God, the new command of Christ, and that it should be more cheerfully obeyed, he hath set us an example, such a one as was never set before, that one should dye for his enemies, 1 *John* 3. 23. and this is the commandement, *That we should believe on the name of his son Jesus Christ, and love one another as he gave us command.*

2. To love one another, is a sign that God loves us, for this produceth a similitude with God, which is a ground of love. 1 *Joh.* 3. 16. Hereby perceive wee the love of God, because he laid down his life for us, and we ought to lay down our lives for one another.

3. To love one another testifies the truth to be in us. 1 *John* 4. 20. *If a man say he loves God, and yet hateth his brother, he is a Lyar. He is not in Christ*

who is the ἡ ἀλήθεια καὶ ἡ ζωὴ the truth and the life, *John* 3.19.

4. To love one another, is the great hinge of society the πρῶτον δεῖκτικον that wherein Christians have been taught from the beginning.

5. Love is a necessary consequence of Gods love to us, the end of that love was to generate its likeness in man, as Christ argues his mercy and perfection; and humility and righteousness, &c. to do; all aime at producing their likeness in the soul, thus love, 1 *John* 4.11. *Beloved if God so loved us we ought to love one another*; there should be a conversion into the nature of God by considering the love of God.

6. Love is of the nature of God, 1 *John* 4.7,8. 12,13.16. *Let us love one another, for love is of God, and every one that loveth is born of God; and knoweth* God, *he that loveth not knoweth not* God, *for* God *is love*; *no man hath seen* God *at any time, if we love one another* God *dwelleth in us, and his love is perfected in us.* God *is love and he that dwelleth in love, dwelleth in* God *and* God *in him.* And if we consider, love is of equal existence with the supream being, the first emanation of God, and the Original glimpse, the morning, or first dawning of his person was not visible, or knowable under any notion before this, to wit his love, for that broke forth in the first creation as *Anteecedan eons* to his power: and how doth the Apostle *John* run immediately to the explanation of the grand mystery of the Trinity, from the pretious considering of the love, 1 *John* 5.7. for if we rightly consider we shall find that Demiurgical love, hath the same propinquity and affinity to the divine nature

ture, and is as apparent at the firſt view; as Original goodneſſe the ſourſe of life, or ὁλόγος the all comprehenſive wiſdom hath.

And laſtly, To love one another teſtifies that we are paſt from death to life, 1 *John* 5.4. Every one that loveth him that begat, loveth him that is begotten, and he that doth this is born of God, which is a paſſing from death to life; 1 *John* 3.14. *We know that we are paſſed from death to life becauſe we love the brethren, he that loveth not his brother abideth in death.* And 1 *John* 1.1. unto the 4 *verſe*, there are remarkable paſſages; we may gather theſe notes.

1. Though the fall or firſt ſin brought man into the ſtate of death, yet there was life in the boſome of the Father, *verſe* 1.

2. Thoſe who were eye-witneſſes of this life, were ſo gratiouſly qualified with the communicative nature, received from Chriſt, that they imparted the knowledge of this life to us, that we ſhould not diſcern our ſelves in the ſtate of death without hope of eſcaping, *verſe* 2.

3. The Lords wiſdom appeared ſo much in this communication, that the firſt meſſage that ſhould be delivered, ſhould be the firſt ground of credency, namely that God is light and in him there is no darkneſs at all, *verſe* 5. Who cannot deceive nor be deceived.

4. To ſay we partake of the nature of God, and have a reſemblance to his image, and yet not be of this communicative ſpirit, nor to love our brethren, This is to lye, and that is deceipt and darkneſſe, contrary to God who is light, and contrary to Chriſt who is truth: that muſt need be a lye and darkneſſe

that oppoſeth the firſt principle of credit to wit, that God is light, *verſe 6.*

5. The fellowſhip or communion with, or participation of this light, and truth and life, is manifeſted by this; our love one to another, our communication one to another. And this is a paſſing from death to life, from darkneſs to light, for illumination enlivens and the more the ſoul partakes of the light or the more it is conformed to the firſt principle of truth, the more it is alive: ſo that to affirm ſigns of life where there is no love to the brethren; is all one as to affirm expertneſs in the way when one is born blinde and could never ſee. Sin is death, grace life, which grace muſt be meaſured according to the Law, which Law the Apoſtle epitomizeth πᾶς νόμος ἐνὶ λόγῳ *Gal.* 5. 14. The Law is in a word *Thou ſhalt love thy neighbour as thy ſelf*; and in this ſimilitude the pattern of righteouſneſs, the image of God is placed, as well as in knowledge and dominion. This is the conformity to the Law, which will ſpeak one juſt, the great Law is, ſaith Chriſt, there is one God to be believed; and the Law like unto this, is, *That we muſt love our neighbours as our ſelves*. Evangelical righteouſneſs conſiſts in a participation of the nature of Chriſt, I mean in *foro humano*, now was not this ſubſtantial love as conſpicuous in his life as his holineſs or as his greatneſs or truth? ſo that that muſt needs witneſs it ſelf to be a branch of that tree of life which brings forth the ſame fruits.

The world may be fitly divided into two ſorts Terreſtrial or Celeſtial.

2. Ter-

1. Terrestrial χοϊκοι, ἐκ τῆς γῆς σαρκικὸν sprung from the earth, or choaked up with the earth, who sit yet in their Cave-door, and have no light sprung up among them, onely sensual light that will gratifie the vegetations of the life of the body; and these are not stamped with this love, nor partake of this life, but are these the Apostle speaks of who are dead while they live.

2. Celestial or heavenly, who are translated into the limits of the νόμος βασιλικὸς or Royal Law. (Royal, that which Christ the King gave originally to all beings, for enmity was a lapse) For every King, if he himself have a propensity to love as Christ had, and see how sweet this will make all his commands to all people, he will enjoyn this in them first, for whatsoever prompts him to enjoyn such Laws as they will willingly obey; it must be the same thing that makes them willingly obey what he enjoyns. And this is love which is the fulfilling of the Law.)

These celestial are they who have the fast tye of the Law even within them, not to sink into carnal flesh pleasings, but are vigorously set on motion, and that motion facilitated, by the spiritual life; grounded on love. And in these the righteousness of the Law is fulfilled who walk not after the flesh but after the spirit: now the mark whether we be under the Royal Law, and so have left the state of death (which is the obedience to the whispers of the earthly part, and hankering to satisfie the contractive lump of the flesh that narrow vessel, far from free emanativeness and communion that is in the voluntary subjects of the

Royal Law) this mark I ſay is love one to another, he that loveth not his brother abideth in death. And this is ἑαυτὸς ἀπλάβειν to ſimplifie our ſelves and reduce our ſelves to the Original, an inveſting our ſelves of the righteous ſon, *verſe* 16. In love the Law is obeyed in will though there want the explicite act, *John* was well rooted in this love and he found that it would grow up into obedience, therefore he is at, keep his commandments ſo frequently in this firſt Epiſtle: he was ſenſible of the pleaſure of obedience where love was the motive, none dived ſo deep into this boſome myſtery as he did, ſurely he was inflamed by Chriſts love, and ſoftned by that fire which made his heart be in ſuch a melting frame; ſure he diſcerned how this love knit him, and changed him into the ſimilitude and converted him into the nature of the ſtock whereinto he was ingrafted, as a mixture of juyce doth in plants, and this made the Apoſtle honour it ſo much, and indeed there is a ſweet reſemblance with God where the ſoul is ſwallowed up in this love, this characterizeth a Diſciple, and how can it be but there ſhall be ſome converſion into the fire when the gold hath laid long in it. The ſparks of love from God, (for he loved us firſt) they ſhould take place and diffuſe themſelves and kindle all objects about them, and ſo they will if the matter be not very groſſe and obdurate, thus it ſhould be with hearts. Thus if we live as we ought, or as thoſe who expect to dye, we ſhould live in love as God doth, who can no more hate that which is not irregular, then hee can bee blind

blind to love it as eſſentially in God, as power or goodneſſe, or being: ſo that we have found all along in the ſeverall appearances of God, that goodneſſe or love hath been the *Medium*, the Riſe, the Spring, the Beame, the Chariott, the Vehicle of all comfortable Diſcoveries that have been made ever ſince the World was. Now were this Principle rightly ſettled in our hearts, wee ſhould as willingly be one anothers Servants, as we deſire to bee Maſters. And thoſe Laws would eaſily bee obeyed, where the Principle of obedience is the Rule of the Command: and could wee looke upon our ſelves as Members one of another, we ſhould ſeeke our Brothers good equally with our own.

2. As to our Brethren. VValke in the *Spirit* of Meekneſſe, bear with one another, bee not bitter, except you be ſure you do not erre: for elſe you make your ſelves *Judges*, and ſo not doers of the Law, but Popes, or worſe if poſſible: Live at peace with all men, ſet not your own Torches as the Sun to others, vvhereby they muſt reckon day, and from which they muſt borrow their light. There are many like *Thendas* that would be ſomebody, but they are not willing to bee ſo, except their Brethren bee no body. They would ſtand but not ſo onely, but it muſt be by anothers fall: who fall from the Spirit of Chriſt, will break the bruiſed Reed and quench the Smoaking, nay the flaming Flax; that cannot doe a good Worke, but come ſee my zeale, and in this their Brother muſt bee overlooked: You have all one Father, all one Hea-

ven,

ven, all going to the ſame place, fall not out by the way; you differ in judgement, but you are all Chriſtians; therefore be not one anothers enemies, durſt any of you ſwear or take it upon your ſalvation that yours is the way which God will be worſhipped in, or do you think you are ſo certain that you are in the right, that you are beyond the capacity of being in an error. If not, then how know you but your brother may be in the truth, and will you let him be to you as an enemy, becauſe he tells you the truth, or are you willing your brethren ſhould do ſo to you had they power? The Apoſtle bids every man be perſwaded in his own mind, however it is fowl play amongſt brethren in fighting, to ſtrike when your brother is down. *Joſeph* did not diſown his brethren though they had ſold him, *Gen.* 45. but come near I pray you I am *Joſeph* your brother whom you ſold into *Ægypt*, if your brethren have dealt ſo with you, require you good for evil, and that will heap coals of fire, ſooneſt kindle his affections in love to you; what if they be more deſpicable, yet they are your relations? What if they have not on the ſame apparel or the ſame trimming, yet hold they not the ſame natures, and as ſtraight bodies? are they not ſons becauſe their coats are of another colour? muſt all the children be diſinherited, becauſe they are not all made directly after the proportions of the Eldeſt, or ſtrongeſt? ſhould the heire diſown all thoſe that are his brethren, becauſe they are either of greater or leſſer ſtature then himſelf, he would be judged to vary from his father, that would not do it: though they have not a right to the inheritance, yet they have

have to their Legacy, of as infallible a conveyance as is his, and of as firm a tenure: who ought to be beaten becauſe they cannot ſee, except it be thoſe who have put out their eyes? ſhould not the weak in faith be received, and yet not to doubtleſſe diſputations: What if your Brothers Pallate relliſh fleſh, and yours Fiſh, and anothers Herbs; who dare make his own tooth the ſtandard for anothers dyet? *Peter* was for Circumciſion, *Paul* againſt it; but they neither of them endeavoured to impriſon their Adverſary. If *Paul* would abſtaine from any one one kind of food to ſatisfie his brother, why may not I abſtain from one kind of Rayment? is not food more then Rayment? if he would abſtain from the eating of fleſh, then he would not ſcruple abſtaining from ſuch a certain joint. 1 *Theſſalon.* 4. 9. I wiſh it might be ſaid of Chriſtians in *England*, as *Paul* ſpeaks to the *Theſſalonians*: that as concerning brotherly love, they need not be written to. Take *Peters* directions, where there is heart purity, though there may not be a perfect conformity, yet Love, yet bear with one another. 1 *Peter* 1. 22. ſeeing that ye have purifyed your ſouls in obeying the truth through the ſpirit, See, *that ye love one another with a pure heart fervently.* Or 1 *Pet.* 3. 8: *Finally, be all of one mind; but if the Objection* ſhould be put in that all are not, then ſee vvhat follows; *having compaſſion one of another, Love one another as brethren, be pitifull, be courteous, not rendring evill for evill, nor rayling for rayling*, but bleſſing, knowing that thereunto ye are called. Fathers and brethren, do we not all bear the ſame Image? though we may not be of the ſame ſtature, nor wear the

ſame

ſame apparell, yet we are a kin in Chriſt: And why ſhould your garment be an example or a binding rule to me, more then mine? have we not all the ſame Father? Right to the ſame *Inheritance*, Title to the ſame Crown? are we not all Heirs of the ſame purchaſe? one can claime nothing by birth-right more then another, and ſhall any man go about to defraud his Brother in what there is the ſame right to, with himſelf. Can any man take away the Liberty from me, of determining in mine own mind, more then of thinking? Conſider the Relation; you are Brethren, and wrong is in-conſiſtent with Brother-hood, though not as to the being, yet as to the Lawfulneſſe. Thus when *Moſes* found two of the Hebrews ſtriving, See how hee applyes himſelf to them. *Acts* 7. 26. And the next day hee ſhewed himſelfe to them as they ſtrove, and would have ſet them at one again, Saying, *Sirs, Yee are Brethren, why do yee wrong one another.* Thus did *Judah* alſo concerning *Joſeph*, when his brethren were going to baniſh him, ſhall I ſay, nay to kill him, ſee how hee beſpeaks their Compaſſion. *Gen.* 35. 26, 27. *And Judah ſaid to his Brethren, What profit is it that wee ſlay our Brother, and conceal his blood? Come let us ſell him to the Iſhmaelites, and let not our hand be upon him; For he is our Brother and our Fleſh.* And this was *Abraham's* motive for

peace

peace with Lot. Gen. 13. 8. *And Abraham ſaid unto Lot, Let there bee no ſtriſe I pray thee between mee and thee, between my Heards-men and thy Heards-men, for wee are Brethren.* Oh! What a Conſideration would this bee for peace, and for bearing with one another: You are Brethren, doe noe wrong; let not your hands bee upon your Brethren, let there bee noe ſtrife among Brethren. This will bee an encouragement to the Enemie ὅταν φίλοι φιλοῦσιν συμβάλλει ἔχθρα. When Brother and Brother goe to Warre the Stranger will encourage himſelfe. *cum pectus amici cum felle, & Lingua veneno ſuffuſa eſt,* when thoſe *that* lay in the ſame Wombe, live in deadly hatred, Oh! how great a curſe may this bring? and behold this is the ready way to Deſolation, when Brother is ſet againſt Brother, Neighbour againſt Neighbour.

Iſaiah 19. 1, 2, 3: *The Heart of Egypt ſhall melt in the midſt of it.* And you may ſee the way how GOD will bring this to paſſe. *Verſe* 2. *I will ſet the* Egyptians *againſt the Egyptians, and they ſhall fight every one againſt his brother, and every one againſt his neighbour, City againſt City, and Kingdome againſt Kingdome, and the Spirit of Egypt ſhall fail in the midſt thereof.*

Let

Let us therefore as many as are Brethren in the Lord approve our selves such. May not one say of us, to consider the strict command of our Saviour, and our dissonant practice, that if his command be *Evangelice, nos male sumus Evangelici* : if those be Christs enemies who disobey, then we are not his friends. *Tempestate contentionis serenitas charitatis obnubilatur*, we blind the truth and darken it by our despite one to another, we consume our grace by the heat of our contention. Brethren, for so give me leave to stile all that fear the Lord and would walk in the spirit of Love: Will it not be sad to the publick interest of souls, poor captives, when the Embassadours of peace, *in semet ipsos versi mutuis cadunt vulneribus*, when they destroy one another in the way? in the mean time, do not poor souls continue in captivity, and in their enmity? That is a well managed power where those in subjection can kindly greet one another. When *Philip* King of *Macedon* had contentious servants, as on a time he was relating to *Damarathus* his design of attempting the Government of all *Greece* *Amarathus* reproved him, telling him he was very unfit for such a command, who had not setled peace in his own Family. So we may conclude they are unfit to govern their Brethren who are not at peace with them, unfit to be Embassadours to reconcile God and man, who themselves are not at peace with their brethren. Joint-Embassadours, Ministers I mean, ought not to differ about their private instructions if they can agree about their publique. God never revealed any private Command, but he would have that man follow it to whom it is revealed : yet it is not obligatory

ligatory to him that ſtands by, and hath it not revealed to him. God had a particular meſſage for *Moſes* into *Egypt*, whereto he was bound: yet this was not obligatory to all the reſt of the Tribe: if we pretend our errand to ſinners, to be the ſame, to reconcile them to the ſame God, to lead them to the ſame Heaven, Shall any one endeavour to ſtop all becauſe they will go in another way? God forbid. Or ſhall they ſtand in conteſt which way the Lamb ſhall be carried home until the wolf come and make a prey of it? God forbid. I have read a paſſage concerning *Ariſtides* and *Themiſtocles*, which doth very much ſuite with the poſture of the Chriſtian Ambaſſadours in *England*, they being ſent by their Emperour, both to one City about ſome weighty Affairs, to negotiate a buſineſs of concernment: as they were on their Iourney, through ſome ſmall occaſion, they fell out in their way and grew to words, ſo they were both almoſt diſcouraged from proſecuting their deſign: which when *Ariſtides* ſaw, at laſt recollecting himſelf, beſpake *Themiſtocles* after this manner, Sir, You and I are now in a ſtrange Land, among thoſe who could make this their deſire that our buſineſſe ſhould miſcarry: we muſt return alſo to our own Place, and give an account of our negotiation, and the matter in hand, as it is weighty, ſo is it difficult, and one of us is not like to perform it well, and I judge that we have not leiſure now to diſpute: Let us firſt diſpatch our buſineſſe for vvhich wee are come for, our imployment allotted us by our Country: it vvill be ſoon enough to renevv the quarrell, when our vvork is done and vve returned home. Thus

Miniſters

Miniſters, ſurely brethren, wee who are joint-Embaſſadours, ought to doe our worke to reconcile Sinners, to plead our Saviours cauſe, to promote our LORDS glory, to ſtrengthen our Chriſts Kingdome, to make ſure of Heaven, and then if wee have any time after wee come thither then renew the quarrell, then be bitter and ſevere one to another.

DIRECTION VIII.

LIve in the ſerious meditation of all thoſe glorious things which Chriſt hath done, in order to Salvation, to reconcile us, and to make our peace with an offended Father. Ponder what hee hath done for Redemption of ſoules, for the delivery of Captives, and thoſe in *extrema & ineluctabili miſeria poſiti*, who were under the ſentence of death, and in the Jaws of Deſpaire, and in the heavieſt thraldome; What he hath done for the cleanſeing and waſhing of thoſe unclean ſouls that were in their bloud.

1. *Conſider the Deſcent of his ſoul to the Earth.*
2. *Conſider the Entertainment he had, Put to Death.*
3. *Conſider his Return again to the Father into glory.*

1. The deſcent of the ſoul of Chriſt unto the earth

earth. Hee left Heaven to purchase sinners, and to save what was lost. Doubtlesse, his soul was in honour with the Father, it was ἀρχιψύχη, more Noble then the rest, as the Apostle saith of Starres ἄστηρ γὰρ ἀστέρος, so ψυχὴ τῆς ψύχης διαφέρει: as one Starre differs from another, so one soul from another in glory: and such was the soul of Christ, composed of love, so that when Sacrifices rendred no sweet Savour, and when Offerings were not acceptable then Christ comes to do the Fathers will. *In the Volume of thy Book it is written, I delight to do thy Will Oh my God, When Sacrifices thou wouldst not, then Christ offered his body which was prepared of the Father*: and therefore it was that he was made like to us, sin only excepted, He therefore appeared in humane shape that hee might have familiarity with men. Thus his blessed Soul descended into a Corporeall shape, and became cloathed with flesh, and that for man, for our good. *Ephesians* 4. 9, 10. Now that he ascended, what is it, but that he descended first into the lower parts of the Earth; he that descended, is the same also that ascended up farre above all the Heavens, that Hee might fill all things, which cannot bee meant of his Divine nature, for that neither can descend, nor ascend, as in locall motion, being it fills all things; Therefore it must be his soul. Now reflect here and consider this descent.

1. The *Terminus a quo*, the place from which Hee descended, it was Heaven, the Fathers presence, the society of Angells and glorious

souls,

ſouls, a place where their pleaſures are eternal, their words unſpeakable, their joy unalterable, their natures undefatigable, and yet Chriſt deſcended to ſave us.

2. The *terminus ad quem*, the place to which Chriſt came, the Earth, into a humane ſhape, to travell about like a ſtranger from God, amongſt carnall and ſinfull men, in the range of evill Angells, and where they exerciſe their Dominion; a common, dangerous, filthy, obſcure, narrow place: conſider the Kings Son, the Prince of peace, the Heir apparent, to become a priſoner, a ſlave, a Bonds-man, a Vaſſall. Oh! what a change was this, from Heaven to earth, from Honour to diſgrace, from a ſpiritual to an earthly ſtate, from glory and the Throne to the foot-ſtool, from liberty to bondage, from a Heavenly hoſt to feed among ſwine.

2. Conſider his entertainment on Earth: read but over the Goſpel, and I may be ſilent here, hunger, thirſt, peril, nakedneſſe, reviling, ſcorning, buffets, reproaches, abuſes, ſhamefull uſage, hard-hearted Creatures judged him ſuch a one as themſelves, a Male-factor, nay they conſpire to take away his life, and thus *Stephen* plainly expreſt, *Acts* 7. 51, 52. *A ſtiffe-necked generation and uncircumciſed in hearts and ears did always reſiſt the Holy ghoſt, as their Fathers had done, ſo did they: which of the Prophets did not they perſecute? and they have ſlain them which ſhewed and told the comming of the juſt one, of whom alſo they were the betrayers and murtherers.* This Entertainment alſo *Peter* tels us of, *Act* 2. 22, 23. *Jeſus of Nazareth a man approved of God among you, by miracles, wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo knew:* he being delivered by the determinate counſell and fore-knowledge of God ye have taken

taken, and by wicked hands have crucified and slain, this was the entertainment that he had in the World, meaner then you would allow your Servant, you could wish your enemy no worse. Yet Christ under-went this, he waded through it undauntedly; he would not shrink though the Spear was in his side; though the thorns were on his Head, the nails in his Hands and Feet; and though he had Gall and Wormwood to be his drink. He was not only ready to do, but to suffer the Fathers Will: not only ready to go but to dye at *Jerusalem*. and when he put up that Petition, *Father, save me from this hour*, yet he presently corrects himself: *Yet for this hour came I into this World*. Oh! how was he bruised and broken for our sins? and how did he groan under the burthen when he was here below?

3. Consider his Return again unto the Father, where he sits at the Fathers right Hand in glory. Where 2. things may particularly be understood by us.

1. What this sitting at the right hand is?

2. What advantage we have hereby, or how he is employed for us, now that he is at his Fathers right hand.

1. What we are to understand as implyed in this Session at the Fathers right hand.

1. This *Session* at the Fathers *Right Hand*, imports to us Christs being made partner with God the Father in the Everlasting Kingdome. Therefore we find the Apostle attributing the *Receipts* of grace to th son as wel as the Father. *Ph.* 1. 2 grace be unto you, e peace from God the Father, and from our Lord Iesus Christ, to *Gal.* 1. 1. *Paul an Apostle not of man nor by*

man, but by Jeſus Chriſt and God the Father. ſo Col. 1. *Thanks are to be given to the Lord Jeſus Chriſt, and God the Father.*

2. *To ſit at the Fathers Right hand,* is to be beloved of the father, deep in the Fathers affections, and this was confirmed by that infallible *Oracle* בת קל that voice from Heaven, *Mat.* 3. *This is my beloved Son in whom I am well pleaſed.* He is the man of Gods right hand; Thus *David* expreſſing the different degrees of Gods affections to his people, *Kings daughters are among the Honourable women, and at thy right hand did ſtand the Queen in gold of Ophir.* The Queen neareſt in love was to be at the Kings right hand of whom he alwayes had a remembrance, and to whom a more intimate love. *Nemo obliviſcitur dextræ.* Therefore a man may as ſoon forget his right hand. Thus it was a Teſtimony of *Solomons* love to *Bathſheba.* 1 King. 2. 19 *Bathſheba therefore went in to King Solomon to ſpeak unto him for Adonijah, and the King roſe up to meet her and ſate down on his Throne, and cauſed a ſeat to be ſet for the Kings mother, and ſhe ſate on his right hand:* and that this was a poſture wherein he expreſt his affection, you may ſee in the 20. Verſ. becauſe he bids her ask what ſhe would, he would not ſay her nay. Thus *in patris gremio requievit.*

3. *To be at the Fathers right hand,* imports to be in a poſture of helping. Thus *David* Pſal 16. 8. *I have ſet the Lord alwayes before me, becauſe he was at my right hand I ſhall never be moved, therefore my heart is glad, and my glory rejoyceth, and my fleſh ſhall reſt in hope.* So when he was in his ſtraits and his Spirit overwhelmed, then he looks at the right hand for help. *Pſal.* 142. 4. *I looked on my right hand, and*

and behold there was no man that would know me, refuge failed me, no man cared for my ſoul, yet if he expect help he looks at the right hand.

4. It is to be in a ſtate of great joy and pleaſure, *Thou wilt ſhew me the path of life, in thy preſence is fulneſſe of joy, and at thy right hand are pleaſures for evermore.* Immortales deliciæ, gaudium immortale.

5. It imports his being eſtabliſhed upon his Throne, it imports his ſecurity: thus we find two great Pillars 2 *Chron.* 3. 17. *One on the right hand and the other on the left, that on the left hand was called Boaz ſtrength, that on the right hand Jachin eſtabliſhment.*

6. Chriſt being at the right hand of the Father, imports his fidelity. Thence, this was the hand whereby men ſwore, implying that they would be faithfull to their Oath. Thus it is ſaid of Chriſts fidelity. *Heb.* 2. 17. "He is not only a merciful but a faithful High "Prieſt in things pertaining to God, to make reconci-"liation for the ſins of the people. Therefore we find the *Germans* when they would teſtyfie to a dying man, that they will be faithful to their truſt impoſed on them whether it be in managing their Eſtates which they leave, or in providing for children, or the like: they give him this teſtimony, *Dextram morientis attingentes juravere,* they take hold on the dying mans Right hand and ſwear to him, which Oath he is not to doubt of: thus it is with Chriſt at the Right Hand of the *Father.*

7. To be at the right hand of the father imports a readineſs for imployment, in this ſence we find it uſed, 1 *Chr.* 6. 39. *Aſaph the ſon of Berachiah the Son of Levi ſtood on his Fathers Right hand ready to ſerve at the Altar*: ſo the right hand is more apt for exerciſe, readier to

be uſed, in this reſpect, Chriſt is at the right hand of the Father, ready in his miniſtration:

8. To be at the right hand of the *Father*, imports the partaking of the ſame glory which he had with the *Father* from the beginning. *Chriſtus Patri coævus Patri coæternus*. Thus *Damaſcen* underſtands it, *gloria Chriſti ad patris dextram, eſt ſtatus Chriſti primitivus*: the glory at the Fathers right hand is the participation of his former dignity. Hence is it that Chriſt prayes, *Joh.* 17. 5. *And now O Father glorifie me with thy own ſelf, with the ſame glory which I had with thee before the World was.*

9. It imports the conſummation of his Princely Office, he who was to be the ſacrifice himſelf for the world and having done that, is now with the *Father*, it ſpeaks his acceptance, that he is approved of; had his worke been unperfect he had not been taken up: *Heb.* 1. 3, Who being the brightneſſe of his glory, and the expreſſe Image of his perſon, and upholding all thirgs by the word of his power, when he had by himſelf purged our ſin, ſate down at the right hand of God, the Majeſty on high.

10 It imports, that he is inveſted with great power; as it is the more active; ſo it is the more ſtrong. Thus it is ſpoken of the moſt remarkeable deliverances, they are deliverances of the *Right hand*, the Lords right hand, his ſtretched-out armhath brought things to paſſe. So 2 *Sam.* 16. 6. They were mighty men that were at *Davids* right hand, ready, and not ſee onely, but able to Aid and aſſiſt.

11. To be at the *Fathers* right hand, imports a having all power committed to him, the Dominion over all things in heaven and in earth.

12. The

1. The power of judicature. *Joh.* 5. 22. *For the Father judgeth no man, but hath committed all judgement to the Son:*

2. The power of Governing. *Epheſ.* 1. 20, 21, 22. *Set him at his own right hand, in the Heavenly places far above all principality and power, might and dominion, and every name that is named, not only in this World, but alſo in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the Church.* Thus 1 Pet 3 22 Who is gone to Heaven, and is on the right hand of the Father, Angels, and Authorities and powers being made Subjects to him.

3 The Power of Conqueſt, In this ſence we find it. *Pſalm.* 110. 1. *Sit thou on my right hand till I make thy Enemies thy foot-ſtool.* So *Exod.* 15. 6. *Thy Right hand O Lord is become glorious in power, thy right hand O Lord hath daſhed in pieces thy Enemy.*

12. To be at the Fathers right hand, imports to be bleſſed with increaſe, thus *Jacob* laid his right hand on *Ephraim*, and his left hand on *Manaſſes*, *Iojephs* ſons; and *Ephraim* multiplied, but *Manaſſes* decreaſed; thus the flock of Chriſt increaſes, ſince he went to the *Fathers* right hand, *Gen.* 18.

3. To be at the right hand implies, to be in great honour, in high eſteem, exceedingly dignified, and reckoned much of, thus the *Jews* uſed in their accounting to let the fingers of the left hand ſtand for unites, thence called digits; but the fingers of the right hand ſtood for thouſands, *ſua dextera computat annos*, he reckons his years by his right hand, is ſpoke of one of a great age, thence, *Prov.* 3. 16. length

of days are in Wisdomes right Hand, and in her left hand riches and honour. Nay, not only honourable, but it imports the highest top of honour he could be raised to. Therefore the Jews called *Meridies, Dextra*, expressed the noon day by the right hand; thus Christ in the Zenith of glory, the Pinnacle of honor and dignity.

14. It imports to be in a very prosperous state, therefore *David* calls such a time the time of Gods right hand. *Psal.* 77. 10. *Hath God forgot to be gracious.* Nay, (to argue this was his infirmity.) But, *I will remember yeares of the right hand of the most High.* The time wherein *David* had experienced much grace, many bowels of compassion, wonderfull appearances of his God.

15. It imports that Christ is on the throne to judge righteous judgement. Thus *David*, *Psal.* 48. *Let Mount Sion rejoyce, let the Daughters of Judah be glad because of thy judgements*, and the reason is, *ver.* 10, *according to thy Name O God so is thy praise unto the ends of the Earth. Thy Right hand is full of righteousnesse.*

2. What advantage we have by his sitting there, or how he is imployed for us at the fathers right hand; four things especially.

1 He fills or fulfills all things; all promises, they are fulfilled by Christ. *Eph.* 4. 10. He that descended is the same that ascended, that he might fulfill all things; promises are therefore in Christ Yea and Amen: they are verifyed, he doth not only fulfill but fill, hence the abundant grace of Christ given to *Paul*, to *Joh.* to *Cephas*, to *Stephen*, He went to Heaven to open the Treasury of the Father, and to

to give out gifts, Ephes. 4. 11. *When he ascended up on high, he led Captivity captive and gave gifts unto men*, Some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers. *For* the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Christ is a *Joseph* exalted to the Throne, and distributing of the fulness of the Land, grace for grace, so that empty souls, *pauperes ubiq; lacti*, the poor, fainting, hungry, thirsting soul may have a Recourse to the overflowing fountain: the poor may inrich themselves by his treasures: therefore in our application of our selves to the Throne, we are to go to the *Father* through Christ, who is placed at the *Fathers* right hand: with *Bathsheba* ask what we wil we shall not be denyed, so those good things *Secondarily* are derived to us: this Christ expresses clearly, *Joh.* 14. 12, 13, 14 'He that be-'lieveth on me the works that I do shall he do also, and 'greater works then these shall he do, because I go to my father; and whatsoever ye shall ask in my name 'that will I do that the *Father* might be glorified in 'the Son, if ye shall ask any thing in my name *I* will 'do it. *From* him proceeds every good and perfect 'gift, life, light, pardon, peace, health, Heaven; &c.

2. He sends his spirit: this was the ἄλλος παράκλητος the other Comforter. *Joh.* 14. 16. that he promised to send, but it could not be given before he was at the *Fathers* right hand. *Joh* 7. the holy ghost was not yet given because Jesus Christ was not yet glorified: And that this is the Comforter spoken of that should shew them all things, see *John* 14. 26. but the Comforter which is

the πνεῦμα ἅγιον the holy Ghoſt, which the 'Father will ſend in my Name, he ſhall teach you all 'things, and bring all things to your remembrance. Oh! what a poſture was Chriſts poor diſciples in, who had left all for him, who had forſaken *Father* and mother, who had left their callings, renounced the World, abandoned the pleaſures of life, to go with Chriſt? They had ſtayed with him in his temptations, taſted of his entertainment, lodged and fared as hardly in the world as he had done, and ſhould he have left them in a world where they were hated of all men reproached, maliciouſly uſed, contemned, deſpiſed, this would have been enough to have broke their hearts, or at leaſt to have put a ſtop to their profeſſion; but Chriſt therefore knowing what need there would be of inward ſupport to them (and there is the ſame to all other Chriſtians treading in their ſteps) in his abſence, he knew they could not walk but ſtumble when the light was gone, therefore he ſent a ſpecial guide; he knew that the children of the Bride-chamber would mourn when the Bridegroom was gone away, therefore he provides for every one of his, a boſome comforter; he ſends the ſpirit to witneſs to the truth of what he taught when he was in the world, and to convince the World of ſin, of Righteouſneſs, of judgement to come: the preſence of which ſpirit aſſiſted as much the holy Apoſtles in their work, as mightily as the preſence of Chriſt had done before, and this is as equally ſatisfactory to a child of God, and as ſufficient a Demonſtration of the truth, as though Chriſt himſelfe was here in perſon. It is an inviſible manifeſtation (*I* mean to the World) but

but to the children of God it brings apparent and uninterruptible consolation.

3. He being at the right hand of the *Father*, intercedes for his people, this was the work of the High Priest in the holy of holies (which typifyed Christs glory at his Fathers right hand) *ut interpellaret, ut assisteret pro populo. Levit.* 16: *he shall go into the holy places to make an atonement before the* Lord, and though perhaps Christ needs not supplicate, yet he presents himself which is equivalent to a supplication, and his very appearance is acceptable and prevalent. *Heb.* 9. 24, 25 *For* Christ is not entered into the Holy places made with hands, which are the figures of the true, but into Heaven it self, νυν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπερ ἡμῶν that now he might appear before the face of God for us; and this cannot but be full of inward consolation, to consider that he who was so mighty with the father, is at his right hand, sincerely embraced, shall not be denied whatsoever he ask, that such a beloved Saviour should be imployed or presenting himself in our behalf to the *Father*, this is love, here is joy. Such a friend in the Court of Heaven, always in the *Kings* presence, the man of his right hand, is no low mercy, no contemptible priviledge. There needs no more to the answering of our prayers, then this, namely if they come through our intercessors hands; no more to the granting our Petitions, then, that they be presented by our Mediator: when God sees a sigh, a groan, a prayer or tear, signed in his Sons *Name*, He will have a gracious aspect: when he sees our supplications sanctified by his Sons bloud they are then prevalent. It is reported of *Chrotildis* Queen

of

of the *Franks*, by *Gregorius Turonicus* that she was very cruelly used by *Amalricus* her husband, but she not daring to send a letter to her Brother King *Childebert* for fear she should be discovered by her husband, she sent a linnen cloth dipped in blood, as though she had said, Oh! Brother *Childebert* you may here see how inhumanely I am used, Oh! let this move thy bowels of compassion towards me, to come and assist me for my deliverance.

Thus if Christ do but present himself before the throne, Oh! how loud a voice will his very bloud speak withal: if he write but his own name in bloud to the saints names in tears, God can interpret the voice and such an intercession shall not go wirhout acceptance.

4. Christ at the right hand of the Father Ratifies and confirms the Covenant; his presence there is sufficient confirmation of that great promise, the seed of the woman shall break the Serpents head. His presence in Heaven, convinces of righteousnesse, as he sends his spirit for this work, so his personal appearance, is an ample testimony of the state of immortality brought to light. The Covenant of grace which God hath established on a sure foundation, and on better promises, is now no more to be doubted of, now it cannot be called into question, *for Christ is gone to the right hand of the Father to set to his seal that God is true, and God hath accepted of him, in testification to the world that he hath wrought righteousnesse.* The engagement on both parts is now ratified. Thus *coeunt in fœdera dextræ, & deus & Christus.* The *Romans* used to acknowledge that Covenants made by giving the

the right hand were inviolable, and eſteemed the ſtrongeſt engagements that could be made; thus it is between the Father and Chriſt, the Covenant unqueſtionable, the bond indiſſolvible; in ſuch Obligations they thought there to be more then a civile tye, *dextris quædam religio inest*, Pliny. There is a certain ſort of religion in the right hand, and thus we uſe for farther confirmation to joyn hands even till this day. *Dido* thought the contract to be firm when *Æneas* had given her his hand, ſo *Phyllis*, when ſhe deſires *Demophoon* to come again, ſhe expects no other confirmation and ratification of his promiſe then this, to joyn hands with her; *Jura, fides quo nunc, commiſſaque dextera dextra?* Thus the *Iſraelites* Covenanted with the *Aſſirians* to ſerve them onely for food, and the Ceremony uſed betwixt them was onely this, they gave their hand to the *Ægyptians* and to the *Aſſirians* *Lament.* 5. 6. ſo they who are treacherous deceitful truce-breakers, they are ſpecified onely by this, they have a lye in their right hand. *Herodotus* tels us of a cuſtome among the *Arabians* which will give us ſome light here, it is this, *Arabes* (ſaith he) *ſervant fidem inter homines ut qui maxime*, &c. They look upon themſelves as under a ſtrict Obligation, when they have made this Covenant. They prick the ball of their hands, and ſo joyn hands, and this they call *arcanum fœderis*, the ſecret of the Covenant; and the Covenant they call *fœdus inviolabile, quaſi mutuo cruore ſanctitum*, an inviolable Covenant laid in blood, and the Mediatour betwixt them, takes a piece of their garments, and dips in the bloud, and gives either of them to keep. Thus

Chriſt

Christ hath done sufficient to convince us of the inviolableness of the covenant of grace (That whosoever comes to the Father in his name he wil in no wise cast off) by this *arcanum fœderis*, by this secret of the covenant ascending by bloud unto the Fathers right hand, *Heb.*10,10. by the which Will, ye are sanctified, through the offering of the body of Jesus Christ once for all. And every Priest standeth dayly ministering, and offering often the same sacrifices, which can never take away sins, but this man after he had offered one sacrifice for sins for ever; sate down on the right hand of God, from thence expecting, that his enemies be made his foot-stool; for by one offering he hath perfected for ever them that are sanctified: and that this was not done without bloud you may see, *Heb.*9.22. and almost all things are by the Law purged with bloud, and without shedding of bloud there is no remission. So Christ was once offered to bear the sins of many, and unto them that looke for him he shall appear the second time unto salvation. Directions from hence; if Christ have done such things,

1. We should deal tenderly with the people of God, for surely they are pretious for whom Christ would do such things. Oh! take heed, they are chosen vessels; and vessels of honour: hurt them not, the bloud of the Saints in the *Revelations* was such as did intoxicate, The whore which drunk most liberally thereof was made drunk, drunk with the bloud of the saints, is a character of Antichrist and none else. Oh! take heed of wronging the meanest child, the Father will not take it well if the childe complain, *Exod.*22,23. *If you afflict them in any wise,*

and

and they cry at all unto me, I will ſurely hear them cry, and my wrath ſhall run hot, and I will kill you with the ſword, and your wives ſhall be widdows, and your children fatherleſs.

If *Iſrael* be a Son, then *Pharaoh* upon pain of death muſt not keep him as a ſlave, *Exod* 4.22,23. it is a heavy thing to have the cries and praiers of thoſe who are dear to God, to be before the throne againſt them. When *Paul* prayed, the priſon door flew open, ſo I have read in *Euſebius* of a ſervant of the Emperour *Theodoſius*, that was thrown into priſon, becauſe he would not renounce his chriſtianity, and the ſaints met together to pray for him, after which *Eutichianus* and *Auxanon* went to the priſon, and the doors flew open on their own accord, to the aſtoniſhment of their adverſaries, and fear fell upon the Emperour ſo that he preſently commanded that he ſhould be releaſed: it will be a ſad alledgement and crime at the day of accounts, when Chriſt ſhall tell ſinners he had but a few whom he had choſen out of the world, a few whom he had ſet his love upon, and yet they are the men onely that ſinners have a deſign to deſtroy: But a few that are in his likeneſs and theſe muſt be objects of the worlds contempt and malice. A few that kept their garment clean, and they onely muſt be ſpit upon; there are not any under the Sun dearer to the Father then thoſe that are holy, *Rom.* 1.7. called *to be Saints*, then they are beloved of God; they are λαὸς περιούσιος a conſiderable, a pretious a ſubſtantial, a peculiar people, *Titus* 2 14. and ſee *David* ſets a note of admiration before them, *Pſal.* 105.6. *O ye ſeed of Abraham his ſervants, the chil-*

Children of Jacob *his chosen.* Oh! *quanti pretii est fidelis apud deum, impii vero pro abjectissimis mancipiis habeantur.* What an esteem doth God put upon the godly? how valuable are they to him who thought not his own son to dear to be a ransom for them; *Clemens Alexandr.* thinks them to be the rarest jewels in the creation. The quintessence of the world that is, and the heirs of that which is to come; κράτιστον ἐν τῇ γῇ ὁ ἄνθρωπος θεοσεβέστατος the most holy soul is precious in the superlative degree. So when we find the Scripture comparing the saints to any thing, it is to the best of that kind, if to a flower, then it is the Lilly the fairest, if to a Cedar the tallest, if to an Olive the fruitfullest, if to any living creature they are the most harmless, as doves; or most profitable as lambs; if to grains, it is the wheat the purest. Thus we find *David* making a solemn acknowledgement of the saints excellencies, and preheminence, considering what God had done for them, 1 *Chron.* 17.20, 21. *O Lord there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears, and what one nation in the earth is like thy people* Israel, *whom God went to redeem to be his own people, to make them a name of greatnesse, and terribleness, by driving out nations from before thy people.* Oh! Christians I beseech you consider saints are precious to God, therefore to be dealt gently with all, and I do grant that there are some that say they are of the house of God, but are not they in saying so lyars? yet this doth not null their reality who are,

ste. Becauſe ſome paint the outſide, and are rottenneſſe within, ſhould this incourage any to neglect both outſide and inſide too, both reality and profeſſion, both heart and converſation? or is it wiſdom to abſtain from all meats becauſe ſome is but onely for a ſhew. Well may ſuch ſtarve, who will pitty them: ſome ſay they are Chriſtians but are not, yet this will not incourage any to be publick Heathens. Becauſe ſome confeſſe kindneſſe to God and deceive him (though God is not mocked they deceive themſelves the rather) ſhould that incourage any to profeſſe open rebellion; becauſe they would not be reputed hypocrites, they will profeſſe an open enmity. *Judas* profeſſed fair but he miſcarried, he betrayed Chriſt, would this have patronized the reſt of the Apoſtles to have left him ever after and have conſpired his death. Oh! is it not ſad that this ſhould be a hinderance to many mens becoming profeſſors, becauſe many that are profeſſors do but cheat; ſuppoſe there be many Wolves natures in lambs skins, muſt therefore the Dog be let into the fold, and though the pretence may be for the defence of Wolves, yet take heed that a lamb ſuffer not, the miſtake is eaſie: what man breathing could put it up to have his Sons condemned and his ſervants exalted? I would not have the bloud of a ſaint upon my account at the terrible day of the Lord, no, might I for my whole life time be the idol of the world, and would the inhabitants thereof fall down and worſhip me.

2. Hath

2. Hath Christ done such great things, then wait his coming and entertain him, put not so good a friend from thy door, you may see the Lord appeared to *Abraham* by his Angels, *Gen.* 17. 1. 2. And how chearfully doth *Abraham* entertain them, *vers.* 6, 7. *And* Abraham *hasted into the tent unto* Sarah, *and said, make ready three measures of meal quickly, knead it and make cakes upon the hearth. And* Abraham *ran unto the heard, and fetcht a calf tender and good, and gave it unto a yong man and he hasted to dresse it.* This preparation was for an Angel, Oh! then how should we prepare for Christ, The *Samaritan* women seemed but to be hard hearted to deny Christ water out of the Well, because it was deep, when he would have given her water of life out of the inexhaustible fountain, if she would have asked him, though Christ found it hard to purchase. If you would know whether Christ ever yet came to you, consider his second coming foretold, *Luke* 21. The appearance of Christ to grace, will be like his coming to glory. There is a resemblance between his first and second appearance: would you know whether you be such as are under the Scepter of Christ, as have had entertainment for him in your souls, trye by these discoveries, all which will be seen at, or before his second coming, *Luke* 21. 28. *And when these things begin to come to pass, lift up your heads for your redemption draweth nigh.*

1. There will be σεισμοι μεγάλοι κατὰ τόπους great earth quakes and shakings, tremblings of heart by reason of sin, Oh! how will a guilty soul quake for fear, when the sence of his iniquity is charged home upon him, *verse* 11.

2. There

2. There will be πόλεμοι καὶ ἀκοὰς πολέμων, wars and rumours of wars. Thus in the heart there will be commotions, ſeditious conſpiracies, it will be frequent to hear alarums and deſperate charges that ſin will make againſt the ſoul, neighbour againſt neighbour, nay, a heart againſt it ſelf:

3. There will be σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις *verſ.* 25. The Sun and the Moon darkned, no light appear to a loſt ſoul, no comfort but darkneſſe on every ſide, the condition forlorn, the ſtate full of horrour.

3. There will be συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχοῦς θαλάσσης καὶ σάλου want of light, want of Direction, perplexity of mind, the waves roaring, the Sea raging, the corruption in the conſcience boiling like the rage of the Sea in a ſtorm. *verſ.* 25.

5. There will be ἀψυχία τῶν ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων diſſpiriting of the ſoul for fear, and in expectation of the ſevere wrath of God, ſuch doubts and jealouſies that a poor Creature knows not to whom to betake it ſelfe: for the very powers of Heaven ſhall be ſhaken, the very Foundation of all comfort in the ſoul will be diſ-ſettled, and digged up even to the loweſt ſtone, *verſ.* 26.

6. There will be σημεῖα ἀπ' οὐρανοῦ μεγάλα καὶ φοβερὰ great ſignes from Heaven, and fearful ſights. Oh! the hideous noiſe that ſin will make, and the frightfull apparitions in the ſoul, Oh how ghaſtly will corruption look? and in what diſformed image, and ugly repreſentation doth it come in? *verſ.* 11

7. There will be παράδοσις ἐν συναγωγαῖς καὶ φυλακαῖς a delivering up to priſon and into Synagogues, and bringing before Rulers & Kings; there the Conſci-

ence ſhall attach and atreſt the guilty ſoul, and rack it and carry it into priſon a bondage to the Law; a great thraldom and ſlavery, *verſe.* 12.

8. There will be ſuch a dominion given to the ſupream power of the ſoul, that it ſhall not only impriſon, and enſlave and bring into bondage, but παραδώσει ἐν γονέων καὶ ἀδελφῶν καὶ φίλων but ſhall betray and condemn, nay your conſcience your boſom friend, your acquaintance that hath been privy to your ſin this will deceive you, *verſe* 16.

9 There will be λίμοι καὶ λοιμοὶ famines and peſtilences, nothing but infection at home, nothing but hunger thirſt nakedneſs, wound, bruiſes, ſores, leproſies a ſoul dying for bread of life, thirſting for a drop of the fountain. Oh what a caſe is it in, look to Heaven God is diſpleaſed, look to Hell the wicked are tormented; look to friends they are under the ſame condemnation, look to your own heart, that condemns and ſaith the ſoul that ſins muſt dye *verſe.* 11.

10. After all this hath ſufficiently humbled and caſt down the ſoul; and made it very inquiſitive, what it ſhould do to be ſaved, ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως καὶ δόξης πολλῆς then ſhall a poor fainting diſconſolate child, look up and ſee the Son of man coming in the clouds with power and much glory, *verſe* 27. Now wait and expect Chriſt coming eſpecially when you ſee any of theſe, then look up, Chriſt would have a ſeat in

your

your ſoul, he is deſcending from his throne to dwell with you to abide at your houſe.

3. Hath Chriſt done ſuch things in order to ſalvation of ſinners, Oh! then let us eſteem him pretious; he is the chief corner-ſtone, ἐκλεκτὸς ἔντιμος elect and pretious, 1 *Pet.* 2. 6. and the more pretious for his loves ſake; hath he ſuffered for us? Oh! then how he loved us? hath he been faithful to us Oh! then let us be faithful to him; Oh! let us perform our baptiſmal vows, which we ſo early ingaged in Doth he interceed for our ſouls? then let us ſtand up for his glory, Oh! he is a treacherous diſingenious ſoul who can ſtand ſtill and ſee Chriſts cauſe periſh ſeeing he could not do ſo when our ſouls was at the ſtake, know it that all Chriſt is pretious, and to be found oppoſing the leaſt Law, to be found cutting up the ſmalleſt branch of the Fathers planting this will be high treaſon *crimen læſæ Majeſtatis*, a crime againſt the Majeſty of his Perſon Think not meanly not lowly of the moſt humble truth, contemn not the very crumbs of his table, the duſt that falls from his feet. *Evagrius* reports a very obſervable paſſage to this purpoſe in his fourth book, and 36. *Chap.* it fell out immediately after *Epiphanius* was dead, and in the time that *Men.* was Biſhop of *Conſtantinople*; it ſeems it the was cuſtom of that Church, when any of the bread uſed at the Lords Supper did remaine after the Communicants were departed, they gave the Relicks to children, ſuch as frequented Chriſtian ſchools, and were training up in the knowledge of the Goſpel, it happened

that amongſt theſe Children there was one whoſe Father was a Glaſier and an *Hebrew*, he ſtaying among the reſt, unknown to his Father, was longer from home then his Father expected he ſhould be, who when he returned home, his father enquiring the cauſe of his long tarying. *Quod cum aliis pueris comediſſet, ſignificavit*, the child told him he had been eating in ſuch a place with ſuch children, which when his Father heard, *ira & furore commotus*, growing ragious and wrathfull, he heat his furnace in which he was wont to melt his glaſſe, and when it was hot he thruſt his child into it and ſhut it up. His Mother miſſing the Child a day or two dreading his death, went up and down the City *Deum obteſtans, & ejulans*, weeping and howling for her Son: on the third day, ſhe was at the VVork-houſe-door, ſhe was ſtill calling her Son by his name, thinking poſſibly he might be a ſleep: he within the furnace, knowing his mothers voice, made anſwer to her, who no ſooner heard her child anſwer, but burſt open the doors and ran in unto him, and took him out of the Furnace, where ſhe ſee him ſtand in the middle of the fire untouched. *Qui interrogatus, quomodo illæſus permanſiſſet*, Who being asked, how he was kept without burning, he told her that a Woman in a purple coloured garment, came frequently to him, and brought him water, with which he quenched the fire that came near to him, *cibumque mihi dedit* (ſaith he) *quoties eſurivi*. And ſhe gave him meat as often as he was an hungry; and when this was told to *Juſtinian*, He preſerved the Mother and the Child, but cauſed the father to bee put to death

as

as a Parricide, with the ſame death that the Son ſhould have dyed, had he been guilty of the murther of his Father.

DIRECTION. IX

ABove all things, be ſure to keep a conſtant watch over your ways, ſtand upon your watch Tower, take heed of falling into a ſlumber, take heed of ſhutting your eyes or falling aſleep. Oh! ſecurity will betray you into your enemies hand. Labour againſt blindneſſe & mopiſh ignorance. What, dead or aſleep when ſuch tranſactions are on the ſtage, when thy ſoul is at the ſtake: *jam tua res agitur, paries cum proximus ardet*, now comes thy cauſe to be tryed, beſtir your ſelves, your neighbours houſe is on fire & you drowſie in your beds, Oh this is blame worthy! Continue not in a carnal ſtate, *Behold the Lamb of God taking away the ſins of the World.* Riſe out of your ſtupidity. Groſſe hearts, do you neither feel nor ſee the wonders of the Goſpel, the glory of Heaven, the immortall light? and will you let theſe by unobſerved? open your eyes, you have ſin to mourn for, a hard heart to ſoften, a rebellious nature to conquer, a Satan to ſhun, a hell to avoid, a Heaven to obtain. Oh! then beware of looſing your ſouls in a ſleep. Secure your ſelves (for to ſuch only I intend to ſpeak to in this *Direction*) What will you you lye in the Denne of ungodlineſſe, vvhen ſuch glory is paſſing by. VVhat? will not the Launce pierce to the quick, nor vvill the Canons

of thunder and lightning terrifie you? will not the sword of the Lords mouth ῥομφάιχ τȣ ςόματος, nor the sword of his wrath terrifie you? are you in such a state that one may as well speak to the deaf, and set open gospel treasures to the blind, as to you? is it not sad when one must speak as the Appostle doth, 1 *Cor*.3.1. *not to them as spiritual but as carnal*; it is sad for one σύρεσιν ἀνθρωπίνην ἔχων μη ἐπιθρωρεῖν. When you have the light of a rational soul and the light of the gospel of Christ and yet mind not heavenly things; be not *quadrigemina porta quicunque voluerit intret & quicunque voluerit exeat, & non intelligetis quocunque aguntur*, as the common Exchange, let enter in who will and go out who will, *all's* one to thee Oh careless sinner, Oh secure professor beware least you be surprized? consider these things to keep you awake on your watch out of sleep.

The condition which you are in is a state of very great danger to your souls, heresies and divisions, and is not the Kingdom then in danger to fall, being divided against it self, winds of doctrine and high tempests on the sea, and is not sailing then dangerous to the ship of the Church. *Jezebel which calleth her self a Prophetess, teaching and seducing the servants of Christ to commis fornication, and to ea things offered to idols*, o Rev.2.20. The Harpyes of *Italy*, *Anglicana ad litora venta*, come unto English ground; who have *virgineos vultus*, a modest countenance, but there is *fædissima ventris proluvies*, a nasty train following them. And as *Virgil* speaks of those Birds so may *I* speak of some errors crept in to this land, *Thalamos*, *cænacula*, *mensas*, *compita*, *templa*, *vias*, *agros*, *mare*, *flumina*, *montes*; in-

incestare solent, Oh dangerous world the best thing turned to the worst use, the most pretious truths of the Gospel perverted, the person of Christ, the spirit of the gospel, the righteousness by faith, pure love, close walking, the pretious bloud of the Covenant all set light. Lo here is Christ and lo there is Christ surely the body must needs be sick when it is thus rent, and thus the heart of religion and the soul of devotion torn in pieces, and is not this dangerous Critical superstition the garbe of the times, where δεισιδαιμονία a timerous worshipping of every thing we fear, a reverencing what is not reverent, an inscribing that vvere holy to the Lord which is prophane. Oh to see that made divine which is humane, and that clean which is unclean, when men like the *Indians* must wash in the river Ganges, or their sins cannot be expiated, when they must with the *Ægyptians* worship, and offer sacrifice to the River *Nilus* or they shall fear a dearth. Oh! will of petty Gods, and demy Gods rob the Lord of so glory; to see people bless themselves at the crowing of a Cock the croaking of a Raven, the barking with a Dog. To see men and women more observant o the Bird in the aire, then they are of Christ on th Throne, is not this dangerous? *Ephraim* making altars to sin, hiring lovers, & resolutely bent after them, sin on the Throne and God at the Bar, iniquity uppermost in the heart and Christ on the footstool, when men are *in gratia gratiæ acceptæ, nauseate* the taste of the world to come, throw of that *jugum suave* that sweet and easie yoke of the Gospel, where men despise the consolations of the holy ghost, is not this dangerous? when men after, they had got the sight of the ravishing presence of Christ, and have laid in his bosome many a long hour

and have knovvn vvhat it is to ſee Chriſt in the ſpirit, for ſuch to grovv cold and ſtint themſelves below that vvhich they have attained, vvhen men deal vvith the holy Son of God, as though they had ſeen unkindneſſe in him, and caſt of the purity of the Goſpell, as though it vvere but a phantaſme, a ſpectrum, an apparition. vvhen thoſe vvho have run vvell are novv hindered from obeying the truth, this is dangerous? vvhen men make an exchange of earth for Heaven, when thoſe which have been Vines in *Canaan* laden with clusters of Grapes, are become degenerate Plants; thoſe that have been Palms always flouriſhing and green, are now withered and bare; when men could anchor their ſouls on Chriſt, are now truſting themſelvs to the mercy of a wave; when men who have ſit in the light and brightneſſe of the Sun, now creep into the ſhade, and thoſe who have been fed with Mannah from Heaven, are willing to return to the Onyons and Garlick of *Egypt*. Oh! it is a dangerous ſtate. Is it not dangerous for poor ſouls, where iniquity is let looſe, where prophaneneſſe is not ſcrupled at all. Should we ſee a body infected with the plague, pining in a Conſumption, burning in a Fever, puffed up with a Dropſie, overſpread with a Leproſie, trembling with the Palſie, ſtupyfied with the Vertigo, we ſhould ſay ſuch a mans condition is ſad and deplorable; even ſo it is with many ſouls, head-diſeaſes, ignorance, pride, errour; of the heart, as rebellion, hardneſſe, ſtonyneſſe, pallate unſavoury, eyes darkned, eares ſtopped, lips poiſoned, tongue ſet on fire, members rebelling againſt the Law of the mind. Oh! how dangerous a ſtate is ſuch a ſoul in? is it not dangerous to be mortally diſeaſed, and thus are ſinners. Oh then

confider

consider if you had not need to keep awaken, if you had not need to look to your selves.

1. In Diseases, the body is under a distemper and pain, so in sin, Oh to see *memoria testis, ratio judex, timor carnifex*, a man his own witnesse, Condemner, and Executioner: this makes this State dangerous.

2. Diseases weaken and indispose, so sin, arms out of joint, knees feeble, face pale, heart beating καθάπερ τὰ παραλελυμένα τῶ σώματος a languishing trembling Paralytique soul, ἐνδεῶν ἡμῶν ἀσθενῶν. *Rom.* 5. 6. A great weakness as well as a great wickedness in every prophane person.

3. In Diseases there is decay and consumption, so in sinners, not any power left to resist an enemy, grace in the Autume, sin in the spring, the flourishing leaves of our very nature in this State drop off, decays in knowledge, decays in love, decays in faith, consumptions as to spiritual breathing. Oh then how dangerous to be in such a state.

4. In deseases the Pallate is vitiated and out of order, thus with the sick sinner, no livelinesse in Christ, no relish in spirituall food, undigested raw meats savour best, and that hath the sweetest tast in a prophane mans mouth that hath the least nourishment. Alas there is no further longing desire, nor hungring nor thirsting after the bread of life, and waters of the wels of salvation, every drop of the sincere milk of the word goeth against the stomack, and makes the sinner loath it, Oh then is not such a one in danger?

5. In diseases, there is usually a deformity, so in sin. All former beauty withered, hee who was lovely, and had some sparks of grace and grains of beauty, is now a loathsome spectacle, ugly

and

nd miſhappen: *inflatus eſt tamens animus ferreum aor, tumidum caput, curvæ in terras animas*, crooked ouls, hard hearts, ſwelled heads, pale looks, ghaſtly ſwan Viſages.

6. In the diſeaſe of ſin, there is that which is not Ordinarily in any other diſeaſe except a Delivium. A diſlike of the Phyſitian, a reſiſting, a gainſaying, an oppoſing, a contradicting the wholeſome preſcriptions of the ſoul ſaving Phyſitian.

Should you ſee any one ſick of the Phyſitian, you would ſoon conclude, his wound incurable, his caſe to be deſperate. But, Oh ſin! refuſeth a Phyſitian of a thouſand, who need but ſay the word, and dry bones ſhall live, and the dead ſhall be raiſed. A Phyſitian that comes willingly without inviting, that prings his Balſome him: that will not be diſcouraged with the Patients hard uſage, that asks no reward for the cure be it never ſo remarkeable: that preſcribes a ſweet potion. And will pawn his life in the ſick mans place, and yet he refuſed. Oh, therefore what need of keeping your eyes open, your ſouls on you, watch-Towes. But to proceed; to ſee holineſſe counted more then needs, a ſtrict converſation blameable a pure life contemned. O is not the time dangerous When as *Antoninus* tells us ἑκάστω πράξει ὡς ἐσχάτῳ ἐνεργεῖν to do every work as though it ſhould be our laſt work πᾶσαν ἡμέραν ὡς τελευτάτην διεξάγειν and to live every day as though we ſhould live no more, and may put the evill day farre from them. Oh ſure the time is dangerous to ſee in building, that Religion is; not laid as the Foundation, nor Chriſt as the chief

corner

Corner-ſtone, when perſonall projects are the ſquare of our works, and the meaſure of our heights. to ſee *Daiban* for the wedge of Gold, *Caſar* for his Tribute, *Goliah* for his honour, *Paul* for the Law, *Belſhazzar* for his Veſſels of the Sanctuary, to ſee Wood, Hay, Stubble, Silver, Gold, Riches, Pretious ſtones, to be the building and the foundation too, this is dangerous. To ſee the children of God cannot be eaſed, for all their groans, the Lamb is become a prey, the Wolfe broke into the Fold, and the Shepheard ſmitten and ſheep ſcattered, is it not dangerous? To ſee the ſhell valued more then the kernell, the Cabinet more then the jewel, men Tithe Mint and Anniſſe, and Cummin, and yet the weightier things of the Law neglected; to ſee men ſtrain at a Gnat, and a Swallow, a Camel, adore the gold, but ſet at nought by the Altar that ſanctifyeth the Gold, Reverence the Houſe of Prayer, but diſhonour the God of prayer like the *Jews* who would not go into the Temple with a ſtaff becauſe it was a houſe of peace; but they would carry in their Oxen and ſheep and make market of it. No man might enter in without his ſhoes, but they heeded not being ſhod with the preparation of the Goſpel, not with money in their purſe, but they might with the thoughts of it in their hearts, their faces muſt be to the Eaſt, but they heeded not that their backs were turned upon God and Heaven. They were not under pain of Excommunication to ſpit in the Temple, but they could ſpit in the face of Chriſt, who was greater then the Temple, they were wholly ſet on the ſhadow, but the ſubſtance they minded not, and was not this dangerous? to ſee, men minding all Garments but the Garment of righteouſneſſe

righteouſneſs, more curious about a neat and white robe then about a white ſoul; more care of a Canonical coat, then of a Canonical life; more ſcrupulous in the form then in the power, (miſtake me not, innocent garments may be made Pleas to hide fowl hearts; Harmleſs poſtures may become evil when ſin lurks under them) now to ſee theſe things, like the abomination of deſolation, ſtanding where they ought not (I mean uppermoſt in the heart where Chriſt ſhould be) then may we ſay the time is a dangerous time; and if ſo, I hope every ſober ſoul will ſtand on his watch, will open his eyes. Oh! be not a ſleep in the day of ſuch danger? this advice the ſhip-maſter gives to drowſie *Jonas* when they were in a ſtorm, and the ſhip ready to ſink, ſee what a poſture they put themſelves into, in this their fear, into which condition ſins will put us (for that is it which I aim at). *Jonas* 1. 5. *Then the marriners were afraid and cryed every man unto his God, and caſt forth the wares that were in the ſhip, into the Sea, to lighten it, but Jonah was gone down unto the ſides of the ſhip and he lay and was faſt a ſleep. And the ſhip-maſter came unto him, and ſaid unto him, what meaneſt thou O ſleeper? ariſe call upon thy God if ſo be that God will think upon us that we periſh not.* Thus ſinner, ſecure ſoul, thou hadſt not need be a ſleep when thy ſins expoſe thee. When Satan is ſo buſie, when thy ſoul would betray, when dangers of miſcarrying are round about thee, when ſin and Satan aſſault, thy ſoul had need watch and be a wake.

2. We ſhould keep our ſelves out of a ſecure frame becauſe therein we ſhall be naked, unprovided and

and weak much unable to reſiſt danger, ſleepy ſouls are in a naked poſture, and ſin that durſt not have appeared againſt us when in our watch, dare now ſtand hard by us; the fly dare creep upon the ſleeping Lion, and the Lamb dare come near him when his ſenſes are bound: Satan reſts not day nor night, *id eſt* he ſleeps not, and ſhall Chriſtians? *Jael* durſt encounter with *Siſera* then when he was aſleep. She could go ſoftly and ſmite the nail in his temples and faſten him unto the ground, for he was aſleep, *Judg.* 4.21. Oh how unprovided will you be, ſhould your enemy beat up your quarters, neither proviſion, nor amunition prepared whilſt the providore ſleepeth. Now conſider, ſhall the ſeed of the woman lye dorming in the tent, when the enemy, the ſeed of the Serpent is in battail array ready to give a charge, ſee how it was with *Saul* how he was expoſed when aſleep, 1 *Sam.* 26.7.12. David *and* Abiſhai *came to* Saul *by night and he lay ſleeping in the trench, and his ſpear ſtuck in the ground at his bolſter. And* David *took the ſpear, and the Cruſe of water, and gate them away for no man knew it, for they were all aſleep.* Oh what danger is the weak unarmed ſoul, unprovided ſoul in when aſleep? thus the virgins in ſlumber were unprovided, *Math.* 25.6. *And at mid night there came a cry, behold the bridegroom cometh go then out to meet him, but they were unprovided of Oyl in their Lamps verſe.* 8. *And the fooliſh ſaid unto the wiſe, give us of your Oyl for our Lamps are gone out;* (none will be ſo blind but they will ſee their want at the great day though they have been ſo fooliſh as not to provide before hand) and the reaſon why it came to paſs that they wanted Oyl, was *verſe* the 5. while the bride-

groom

groom tarried they slept, and as they are unprovided who are asleep, so they are impatent.

1. There is an impotency in their apprehension, *Matth.* 19. 11. πάντες ὐ χωροῦσι τὸν λόγον τοῦτον all men especially natural and sleepy men cannot apprehend the divine mysteries of the Gospel.

2. There is an Impotency in fruit-bearing, though they be watred, *Joh.* 15. 4. τὸ κλῆμα ὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, &c. *The Branch cannot bear Fruit of it self, except it abide in the Vine, no more can a Christian, except he abide in Christ.*

3. An Impotency in the embracing what doth appear to be lovely. *Jo.* 14. 17. τὸ πνεῦμα τῆς ἀληθείας ὁ κόσμος ὐ δύναται λαβεῖν, *They are not in a capacity of embracing the glorious* Spirit.

4. An impotency of receiving their necessary Food, ὐ δύνασθε τὸ ποτήριον κυρίου πίνειν, 1 Cor. 10. 20. *Ye cannot drink the Cup of the Lord.*

5. An Impotency of enjoying that which they lay claim to, and presume to have a Title in. 1 Cor. 15. 50. σὰρξ καὶ αἷμα ὐ δύνανται βασιλείαν θεοῦ κληρονομῆσαι, *They cannot inherit the Kingdome of God.*

6. An Impotency in practice, ὐ δύνανται θεῷ ἀρέσαι Rom. 8. 8. *They that are in the Flesh cannot please God;*

7. There

7. There is an impotency in their Spiritual walk ὑμεῖς οὐ δύνασθε ἐλθεῖν ὅπου ἐγὼ ὑπάγω where I am ſaith Chriſt, thither you cannot come. *John.* 7. 36.

8. There is an impotency in the Spiritual opticks οὐ δύναται ἰδεῖν, *Except a man be born againhe cannot ſee the Kingdom of God.* Ioh. 3. 3.

9. There is an impotency of obeying the very Dictates of a ſober underſtanding, if, in a carnall ſtate, much more in a ſleepy dead ſtate οὐ δύνασθε ποιεῖν ἃ θέλητε. Galat. 5. 17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, ſo that you cannot do the things you would.*

11. There is an impotency in the perſeverance, οὐ δύναται σαββατα ἀλλα τέλος ἔχει *Mark.* 3. 'He cannot ſtand but to an end,, and an untimely one too. Thus you may ſee what an unprovided, naked, and weak State it is for one to be in, to be aſleep, and

3. To be aſleep is a ſtate of darkneſſe, ignorance, and miſconſtruction. Oh Chriſtian conſider, the Day-Star up on high, the clouds vaniſhed, the skies clear, the miſt exhailed, the morning ſtar riſen, and men in their ſleep miſſe its ſhining. It is night, that is the time to ſleep in. Thus the *Apoſtle* exhorteth. 1 *Theſ.*, 5. 6, 7. 'Ye are the children of the light 'and the children of the day, we are not of the night nor of darkneſs, therefore let us not ſleep as do others, but let us watch and be ſober, for they that ſleep, ſleep in the night, and they that be drunk are drunk in the night, nothing but horror, dimneſs & darkneſſe when we are aſleep. Thence is it that men are

ſo

ſo ignorant of ſoul affairs, they cannot be awakened they will ſlumber on their life; thence is it that men ſee not the glorious joys that are in Heaven, the refreſhing ſhowers of pleaſure that flow at the Fathers right hand, and the drops of conſolation that feed the heart. Thence is it that we ſee not Chriſt ſtanding at the door, till his hair be filled with dew and his locks with the drops of the night; we are aſleep and ſo blind and ignorant, of what belongs to our peace: nay this is the reaſon why God may ſtand by us many times and we not riſe, be aſleep, *Gen.* 28.16. The Lord ſurely was in this place and *Jacob* knew it not, and the reaſon is becauſe *Jacob* was not awaked out of his ſleep. Therefore are we ſo alienated from divine contemplation, becauſe of our blindneſs and ignorance, *Epheſ.* 4. 18. having their underſtanding darkned, being alienated from the life of God through the ignorance that is in them. Wonderful priviledges, ſtrange providences, remarkable proviſions nothing regarded; when a poor ſoul is aſleep, glimpſes of Chriſts, footſteps of the Father, the voice of God in the clouds, in the heart, in providences not at all regarded, when we are aſleep. And it is not only a time or a condition when we ſee nothing; but a ſtate where we judge falſely, we miſconſtrue all appearances, and our fancy rules us, we judge all things to be well with us, that we were inceaſed with goods, and ſtood in need of nothing, but alas! men aſleep only dream of happineſs that is not ſo. Thus *Solomon*, 1 King. 3. thought he had a long diſcourſe with God, where great things were promiſed, large priviledges, joyful tidings but he awakened and behold it was a dream

Oh!

Oh will it not be thus with men who are aſleep; they thought they ſaw Heaven open, and the Angels aſcending and deſcending, they thought they had made a fair progreſs towards the new *Jeruſalem*, they thought they ſaw themſelves clothed in white and following the Lamb, they thought they ſaw themſelves among thoſe ten thouſand worſhippers who had waſhed their garments in Chriſts bloud and were become whiter then ſnow. But alas! they are aſleep, and when they awake it proves but a dream, and as they judge falſely and miſconſtrue their own condition, ſo do they miſconſtrue the condition of the children of God, they thought true Chriſtians to be a deſpicable and an unworthy generation, as *Eli* judged of *Hannah*, 1 *Sam.* 1, 13, 14. becauſe ſhe prayed in her heart and made no ſuch cry as many in thoſe dayes made he thought *Hannah* had been drunken, thus theſe men that are aſleep they think every Chriſtian a fool and every ſincere convert an ideot, they think the Scripture to be in jeſt, that Chriſt doth but to terrifie them. That Gods holieſt children are but a many giddy headed childiſh people, but alas! they dream but they are aſleep, and ſo they cannot paſs a true judgement of things: like thoſe *Iſaiah.* 29. 8. their apprehenſion of their own happineſs is even as a dream in a night viſion; as a hungry man when he dreameth and behold he eateth but he awakeeneth, and his ſoul is empty; or as when a thirſty man dreameth and behold he drinketh, but he awakeneth and behold he is faint, and his ſoul hath appetite; therefore a-

wake O sleeper, because you do but fancy things in this state of yours, nothing is real.

4. We should keep out of a secure drowsie sleepy posture, because else we shall be looked only as dead men? *plurima mortis imago*, there is a resemblance to death in sleep and a similitude of the grave in the bed; *ut mortis somnus, sic lectus imago sepulchri.* Therefore the spirit of Christ, *Rev.* 3. 1, 2. as soon as ever it had told the Church of *Sardis that it had but a name to live but was dead*, the immediate remedy which follows in the 2 *verse* is γίνου γρηγορῶν, be watchful therefore as though to be dead was onely to be asleep, and watchfulness or awakening was as the resurrection, here are two things that resemble sleep to death.

1. In both all senses and motion is ceased, ears to hear and the dead man hears not; no more doth the man asleep? eyes to see and neither he that is dead nor he that is asleep sees. Head to understand but they understand not; as in a dead carcass no breath, no life, no sence, no motion, pale faces, cold hands, stiff hearts, altogether stupid, senseless; so in those that are asleep and secure shake them they feel not, cry aloud in their eats they know not what you say, charm never so sweetly they stop their ears. Thus *Epaminondas* did with his servant whom he found asleep in the face of his enemy; he run him through and said *mortuum inveni, & mortuum reliqui.* I left him as I found him, ὕπνος τὰ τοῦ θανάτου μίκρα μυστήρια, the mystery of death is opened in them that are asleep.

2. As

2. As there is a privation of motion or ſence in thoſe that are aſleep, ſo there is no deſire of changing the condition. The dead deſire not to riſe, nothe ſleepy in that ſtate deſire to be awakened, go and ſtir one out of his ſlumber and he wil ſcarce thank you? Oh he would not be moleſted he was in a ſweet ſleep, in a pleaſant dream and was ſecure, and thought no harm (nor no good neither) he took his reſt with much content, he was in a rare dream and Oh what pleaſant ſights did he ſee and why did you moleſt him? Thus it is with ſecure ſleepy ſinners, they are well as they are; they would not be troubled with too frequent thoughts of Heaven, they can do well enough without ſuch a ſtir, and they have a minde to be at quiet like the evil ſpirits, *Mark* 1,24. *crying out, let us alone what have we to do with thee thou* Jeſus *of* Nazareth, *art thou come to deſtroy us and torment us before our time*? Oh! therefore take heed of ſuch a ſtate, becauſe it is ſo like death.

5. To be aſleep fruſtrates the expectation of Chriſt, lays us open to temptations; and impoveriſheth the ſoul. What a Chriſtian, a profeſſor and regardleſs of thy everlaſting ſtate? then Chriſt is deceived in thee, and how ſad will that be? you have taken his name on you in baptiſme; there as you ſay entered into the number of viſible worſhippers, and have not you pretended great friendſhip? did you not then ſay you would forſake the Devil, and all his works, the pomps and vanities of the world, the luſts of the fleſh, and all inordinate deſires and what do you fall ſhort? Oh! then how is Chriſts

expectations fruſtrated by you? you have it is likely with *Peter* told God you have been ready not only to go for his cauſe, but to dye for his cauſe and what are you now fallen aſleep? Oh! then you fruſtrate the expectation of Chriſt thus it was with *Peter*, He would never deny Chriſt, though he ſhould dye with him, and though all ſhould forſake him; but *Peter* forgot that and fell aſleep and we find that Chriſt, accoſts him, particularly though all the reſt was in the ſame ſloth, *Mark* 14.37. though he found them all ſleeping yet he ſpeaks only to *Peter* Σίμων καθεύδεις. *he ſaith unto Peter*, Simon *doſt thou ſleep? couldeſt not thou watch with me one hour?* ſo to be in this drowſie frame will lay us open, and expoſe us to all temptations. The ſouls time of ſleep is Satans hour of temptation, this was the way whereby *Dalilah* overcame *Samſon* in knowing the Riddle, *Judg.* 14.16. *ſhe wept before him, and ſaid thou doſt not love me, but hateſt me, thou putteſt forth a Riddle unto the children of my people, and haſt not told it me.* But you may ſee this was the very engine ſhe uſed to conquer him namely by caſting him aſleep, *Judg.* 16.15. *how canſt thou ſay I love thee, when thy heart is not with me, thou haſt mocked me theſe three times.* But when he had told her, ſee the wile ſhe uſed to overcome, *verſe* 19. ſhe made him ſleep upon her knee, and ſo ſhe cut off his locks and when he awoke the Lord was departed from him; Thus poor ſouls Satan caſts into aſleep and then he can lead captive at his pleaſure; and as this ſtate of ſleep and ſlumber expoſeth

us

us to temptations, to *Dalilah* and the Philiſtines; ſo it impoveriſhes the ſoul. The ſoul neither feeds, nor thrives in a ſlumber, when drowſineſs and heavineſs poſſeſs the brain, projects of living are laid aſide thus, *Prov.* 6.9,10,11. *How long will you ſleep O ſluggard? when will you ariſe out of ſleep? yet a little folding of thy hands to ſleep. So ſhall thy poverty come as one that travelleth, and thy want as an armed man.*

6. To be aſleep when Chriſt calls, may provoke him to ſtop his ears at our cryes, you believe I ſuppoſe, that the day of the Lord is at hand, that he ſlumbers not, that he will one day call all to account for their ſins, that the trump ſhall ſound and the dead riſe; and the heirs ſhall be tranſlated to glory, and will not all then deſire entertainment? will not all formaliſts, ſecure hypocrites, prophane, all cry Lord, Lord open unto us, but Oh! how ſad it will be if he ſhall ſay he hears you not, if he tell you he deſires to be at reſt, diſturb him not as you have deſired many time. Oh! will not this be dreadful? when the execution is out, and the avenger of bloud at the dore, and you came for refuge and knockt at the gates, and the door be locked and within all aſleep? this would be terrible. Should it come to paſs that you ſhould be brought into the ſtrait of the Sons of *Corah*, Pſal. 44.23,24,25,26. *Our ſoul bowed down, our belly cleaving to the earth, the Lords face hidden and we forgotten; in our afflictions would you not cry O Lord ariſe for our help and redeem us for thy mercies ſake? would you not cry awake O Lord why ſleepeſt thou, ariſe caſt us not off for ever.* And if God

ſhould ſuffer you call and make no anſwer, to cry and not to deliver you, to groan and yet he take no notice. And what if the Lord ſhould be provoked to caſt you into a dead ſleep, and ſtupifie you becauſe you have eyes and will not ſee, this was the judgement on *Jeruſalem*; Iſaiah 29.10,11,12. *for the Lord hath poured out upon you the ſpirit of dead ſleep, and hath cloſed your eyes, your Prophets and your Rulers and your Seers he hath covered; and the viſion of all is become unto you as the words of a book ſealed*, which men deliver to one that is learned; ſaying read this I pray thee and he ſaith I cannot, for it is ſealed, and the book is delivered to him that is not learned ſaying read this, and he ſaith I am not learned. This is a judgement ſuitable for ſuch a ſin as this drowſie ſecure frame: or as it is, *Jeremiah* 51.57. *and I will make her drunk, her Princes and her wiſe men, her Captains, and her Rulers, and her mighty men; and they ſhall ſleep a perpetual ſleep and not wake ſaith the King whoſe name is the Lord of hoſts.*

7. Conſider that this life time is your harveſt, and the night approacheth when no man can work, what, aſleep in harveſt time? then the Winter will ſtarve you, becauſe you have miſſed your opportunity in the Summer of providing, *Prov.* 10.5. *he that gathereth in Summer is a wiſe man, but he that ſleepeth in harveſt is a Son that cauſeth ſhame*, filius confundens, *a Son that will confound himſelf.* Oh! could we imagine ſuch an ones complaint, Oh! my folly my folly, I had fair hopes of a large increaſe, and all about me gave me good incouragement, that my incomes would be very conſiderable, but while I ſlept, the Boar broke into my vineyard and laid waſt my

my vineyard and now I have not so much as hopes of being kept from want; eternal life proffered on very fair terms but my drowsie heart would not be kept awake and my opportunity lost, *& quo me vertam nescio.* and consider what Christ saith, *Joh.*12. 35. *Yet a little while and the light is with you, walk while you have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.*

8. Consider it is full time to waken, and the end why God sent you into the world was not to sleep away your opportunity; that time is not lived which is slept. How many dayes and moneths, and years have many slept; few can say that they are but newly laid down to rest, no, sinners have been asleep ever since they were born, and will not the time past suffice to have wrought the deeds of the Gentiles, *Rom.*13. 11. *knowing the time that it is now high time to awake out of sleep, for now is our salvation nearer then when we believed; the night is far spent the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light,* &c. Salvation now ready to be declared, God passing by with his glorious traine, the mighty King now descending to the Tribunal. Oh! is it not time to awake out of the sleep of sinners? and consider that God did not create us to sleep, all other creatures move unwearily in their several natures; and man, Christians, Professors onely laid down to rest? is this the end why God made them? ἵνα, κατακείμενος τοῖς στρωματίοις ἐμαυτὸν θάλπω, πρὸς τὸ ἥδεσθαι οὐν γέγοντας, ἢ πρὸς ἐνέργειαν:

οὐ

οὐ βλέπεις τα φυτάρια, στρουθάρια, τὰς μυρμηκας, τὰς ἀσαχνας τὰς μελισας &c. συ διὲ ου θέλεις τὰ ανθρωπινα ποιεῖνς, As sober *Antoninus*.

Did God make you that you should lye upon your beds and ease your selves? that you shonld study your own pleasure, and not rather that you should be doing something for him. Do you not see the Lillyes of the field? do you not see the grasse of the earth, the birds of the Air, the beast of the stall, the provident Ant, and the busie Bee? and will you not mind the things that are proper for men, and consider the time is lost wherein you sleep, and you your selves are dead: *Gelidæ nisi mortis imago*, faces pale, hearts hard, necks stiffe, eyes shut, breath and desire gone, and what are such but dead while they are alive?

9. To be asleep testifies you are none of Christs children: his spouse she keeps awake, I sleep but my heart waketh עֵר רְלִבִּי *cor vigil* my heart watcheth, from עוּד *expergefieri, expergisci* to awaken out of sleep, the voice of Christ kept her eyes open, kept her out of a slumber, thus it is prophesied. *Isaiah* 5. 26, 27. His people shall none of them be weary, none of them stumble, none of them slumbler nor sleep: the Girdle of your souls shall not be loosed, the latchet of their shoe shall not be broken. And the Apostle as soon as he had told the *Thessalonians* that they were children, then he enjoyns therefore, let us not sleep, but let us watch and be sober.

10. A Christians work is too curious, and the time is comming when you shall sleep as long

as

as the World encrues, it is not eaſie for a ſleepy man to keep his ſoul clean you have ſin to mortifie, private corruptions to ſpie out which you cannot do if your eyes be ſhut. The way is farre and the Snares are many; and the paſſage between Rocks, and the veſſel weak, ſoon ſplit, the time is alſo coming that is allotted for ſleep, Oh! now therefore when it is day keep awake, *Job.* 14. 9, 10, 11, 12. *The man dyeth and waſteth away, the man gueth up the Ghoſt and where is he? as the waters fail from the Sea and the ſtood decayeth and dryeth up, So man lyeth down and riſeth not till the Heavens be no more, they ſhall not awake nor be raiſed out of their ſleep. You and I muſt lye down in the grave, and put of mortallity and not awake again untill the Elements melt with fervent heat, and the more we ſleep now the unfitter ſhall we be to ſleep then*; and here is this alſo follows our ſecurity, our condemnation haſtens never the leſs for our careleſneſs, that great day ſlumbers not, that vengeance cannot be charmed, 2 *Pet.* 2, 3. ὃις κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, "Whoſe judgement lingereth "not, and whoſe damnation ſlumbereth not. Oh! therefore what cauſe have we to keep awake, and be vigilant, what have you never felt the ſcourge upon you for your lazineſs, have you not judged Gods afflictions many time to be, becauſe you would ſtir no more? God doth uſually deal more ſeverely with thoſe whom he finds laid to reſt becauſe they are to be raiſed before they can be ſet on imployment. O *Jeruſalem*, thou haſt drunk the dregs of the cup of the fury of God, and the wrath of God, the dregs

of

of the cup of trembling and what is the reaſon you may ſee, *Iſaiah* 51.17. *awake, awake,*&c. It was becauſe they were not awake.

11. Conſider the time of ſleep is the time of Satans temptation, and he may do you the greateſt injury when he ſurprizes, and alſo Chriſt will ſooneſt be provoked to leave us and depart if we be aſleep when he comes. Oh! what miſchief may a ſubtile and a perverſe adverſary do you and your ſouls when he finds them ſleeping? Oh! may not the Philiſtines break in when thou art on *Dalilahs* lap? is not hell ſet open, and are there not thouſands of wicked ſpirits abroad in the aire, do they not ſwarm like the locuſts or frogs in *Ægypt*? do they not come even to thy bed ſide, under thy chair, thy table, thy couch, thy pallet, and wilt thou ſtill ſleep, wilt thou be ſlain in bed? when thou art ſurprized will it not be eaſie to overcome thee, and beſides may not thy enemy mix poyſon amongſt thy choyceſt mercies; may he not ſow tares? *Math.*13.25. *but while the men ſlept his enemy came and ſowed tares among the wheat.* Oh will not Satan ſow prophain ſeeds, weeds, and briers and brambles; ſleep on a while, and you will ſurely find that the tares will cover and choak the wheat, ſin will eccliſpe if not wholly extinguiſh grace, and beſides the enemy may ſteal away thy greateſt mercies, how many have loſt their happineſſes when aſleep, how many children have loſt their Father when they have laid them down to ſleep in the way,

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intravit latro, the Theefe breakes in to ſteale. See the VVoman. 1 *King.* 3, 20. Her Beloved Child gone when ſhee ſlept: and ſhee arole at Midnight, and took my ſonne from beſides mee while thy Hand-maid ſlept, and laid it in her boſome and laid the dead child in my boſome: and conſider ſleep will not expoſe our grace and pretious priviledges to theft, but will alſo ſooneſt provoke Chriſt to depart from us; probably the time of thy greateſt ſecurity wil be the time of Chriſts call, and what if he come and find thee ſleeping? Oh then awake to Righteouſneſſe and ſin not; not to be on your watch when Chriſt comes it will be your perpetual ſhame. Oh! what a ſuddain doth he come on, and what little warning doth he give? the old world, the Cites of *Tyre* and *Sydon*, *Sodom* and *Gomorah* had not much warning given them, the people of *Laiſh* loſt all by this drowſineſſe. *Judg.* 18.27 'The *Danits* came to *Laiſh*, a people 'that were quiet and ſecure (O dangerous poſture) they ſmote them with the edge of the Sword and burnt their City with fire: and then was it that God calls *Samuel* when the Lamp of God went out in the Temple of the Lord, where the Ark of God was, and *Samuel* was laid down to ſleep. 1 *Kings* 3. 3, 4. And *Samuel* had much a do to diſtinguiſh the voice from his earthly Fathers, though it was his Heavenly Father that called him. VVell Chriſtian thou knoweſt not but thy God will call thee preſently, after thou art laid down to reſt thy ſelfe, and if he

he come and find thee asleep, Oh what a shame will it be to thee, who hast professed thy selfe to be one of his Souldiers. Oh may he not say as he said to his Disciples he will come no more? or was it not pathetical his coming to his Disciples, when he found them asleep. *Matth.* 26. 40. 43, 45. *And he cometh to his Disciples and findeth them asleep, and saith unto them, Peter, could you not watch with me one hour, and he went away and came and found them asleep again, for their eyes were heavy, and he cometh the third time, and then he saith, sleep on now and take your rest, behold, the Son of man is betray'd into the hands of sinners.* Oh, was not this a pathetical salutation: and may he not do so to you: what? yet sleep after so many calls, so many knockings, then sleep on, take your fill I will see your faces no more: *but I go away and leave you, and where I am there you cannot come;* Oh! therefore my dear friends, and Christian Reader, as you tender the safety of your soules; take heed of this careless, sleepy frame.

1. Have you not sin to mourn for? is not misery ready to fall upon you, and is it not time to awake and arise out of your bed of security? See to this purpose in the Prophet *Joel*, That which the Palmer worm hath left, will not the Locust eat, and that which the Locusts leave, will not the Cancker worme eat, and that which the Cancker worme leaveth will not the Caterpillar devoure? Oh! sinnes to mourne for, and Judgements impending; Then awake Oh Drunkard, *verse* 5. *Awake Oh Sinner! weep and howle for the miseries that are like to fall upon thee: the field wasted*

and

and the Land mourneth, the Corne wasted, and the new Wine dryed up, and the Old Languishing, Oh then awake and be ashamed, Oh the Husbandmen, howl O the Vine dressers; the Vine dryed up, the Fig-tree languishing, the Apple and the Pomegranate withered from the Sons of men. Vers. 13. *Gird your selves and lament you Priests, howl ye Ministers of the Altar, come, ly all night in sackcloth ye Ministers of my God.* And indeed we, of all other, can be least unexcusable. Should Watch-men fall asleep? the case is sad. See what advice the Lord gives by the Prophet *Jeremiah* to Ministers. *Thou therefore* Jer. 1. 17. *gird up thy Loins and arise and speak unto them all that I command thee, be not dismaid at their faces lest I confound thee before them.* There is a sad wo. 1 *Corinth.* 9. 16. Yea *Væ mihi si non Evangelizavero.* Wo is me if I preach not the Gospel. Oh it is sad to see those who are set to watch the souls of others, *inter pectinem speculumq; occupari*, to be all day imployed between the Combe and the Glasse, *Otiosus minister abscondit lumen sub lecto, &c.* As a Worldly Minister hides his light under a Bushell, so an idle one hides his under a bed; therefore they of all others are to stand on their watch, to be diligent, *Nullus non movendus est lapis, etiamsi sub quo dormit scorpio*, They should leave no stone unturned, nay, though there be a Serpent under it: so consider as you have judgements to fear and sin to mourn for,

2. So you have mercies to praise for, and what will you sleep and overlook them all. What distinguishing love hath God laid out on you? what glory

hath

hath he provided? What hidden Mannah? what Breasts of Consolation? See *Psalm* 107. 1, 2. *&c. Oh give thanks unto the Lord, for his mercy endureth for ever.* Hath he not redeemed you often out of the hands of your enemies? hath he not gathered you out of Bondage, supported and guided you in the Wilderneſſe, and in a ſolitary way when you had no City to dwell in? Hath he not fed you where you were a hungry, thirſty and faint? Did he not deliver you out of your diſtreſſe when you cryed unto him, and led you by the right way, and made you goe into the place of your Habitation? Satisfied the hungry ſoul, and appeared to ſuch as ſit in darkeneſſe, and in the ſhadow of death? And when he reckoned up theſe and the like mercies, *Verſ.* 8. He concludes with this, *Oh that men would praiſe the* L O R D *for his goodneſſe, and for his wonderful works to the Children of men.* The Jews were much in this duty; when they ſaw *Locum in quo editum erat miraculum, a quo eradicata Idololatria, eum quis Æthiopem, cæcum, mancum, ſurdum,* When any ſaw the place wherein they had experienced a great deliverance, when they ſaw the place where a miracle had been wrought, when one ſaw a Negro, one lame, blind, deafe, &c. They would preſently bleſſe God, that had not made them ſo. (though this grew into vain Oſtentation, afterward *Luk.* 18. 18. 11. *God I thank thee that I am not as other men are, Extortioners, unjuſt, Adulterers, or even as this Publican.*) Nay when any one ſaw *faciem formoſam* a fair face, they would bleſſe God. *Benedictus ſit ille qui creavit Creaturæ formoſitatem,* praiſed be that God

God who hath made ſuch a Creature. Oh Chriſtian had I time to reckon thy mercies, it would ſoon appear that you would have cauſe to ſpend much time in praiſes and ſo ſleep the leſſe, The ſoul that hath praiſes to ſing had not need to be aſleep. *Judg.* 4. 3. 12. *Hear O ye Kings, give ear O ye Princes, I will ſing unto the Lord, I will ſing praiſe to the God of Iſrael, Therefore awake, awake Deborah awake, awake, utter a Song. Ariſe Barach, and lead thy captivity captive, thou ſon of Abinoam, and not only praiſe for mercies but to pray for mercies alſo.* Luke 22. 46. *Why ſleep you? ariſe and pray leſt you enter into temptation.*

3. You have a vain World to fly from, & then you had not need to be aſleep. O ariſe therefore and awake thou that ſleepeſt, and come home to thy Fathers houſe and leave the worlds huſks and vanities. conſider thy ſin purſuing, Satan enſnaring, a heart betraying, & Chriſt ſtanding with open arms, then let me ſpeak to you in the Language of *David.* 2 *Sam.* 15. 14. 'Ariſe let us 'flie, for we ſhall not elſe eſcape, make ſpeed to de-'part, leſt the Enemy approach us ſuddainly, and bring evill upon us, & ſmite us with the edge of the ſword. *tali cauſa non eſt dormiendum*; when ſalvation lyes at the ſtake ſure a wiſe man will run his faſteſt. Your ſoules are in danger, heed not what wicked men ſay, ſee how diligent *Micha* was, *Judg.* 18. 23, 24. and the reaſon is manifeſt. 'What, ſaith he, you have taken away the Gods which I made, and the Prieſts, and are gone away, and what have I more, and what is this you ſay unto me, what aileth thee? When thy ſalvation, and thy Eternall Happineſſe is about to bee hindered. Oh! let not thy ſoul

fall

fall asleep, let it not drop to misery in a dream. This is the *Ninth* Direction.

DIRECTION X.

LAstly, Live in a constant Observance of, and a subserviency unto the Offices of *Jesus Christ*. When he had the management of the Reconciliation of man put into his hand, he stood in a threefold capacity: in as much as 3. things were very requisite as conducible to the reduction of them, who had made defection from God. *For* he had to do with a very ignorant and grosse generation, men who were almost metamorphosed into Brutes, and had lost that clear apprehension of divine truth: therefore he comes in the capacity of a great *Rabbi*, a Prophet, a Master, Teacher. So he found not only ignorance but alienation, wicked works had made them averse to come to the knowledge of the truth, to the participation of God therefore he became a Priest for ever, that hee might reconcile them to God and God to them, and this was not all, but he found a reluctancy from within and from without, in opposition to the knowledge of the truth, therefore he became King or appeared under that qualification and capacity: there was an *impotenti a redeundi*, an impotency of returning to him from whom they had made defection, so that power must be exercised as wel as wisdome and mercy: by the one he is considered as a Prophet, by the other as a Priest, for mercy became him that he might have compassion on the ignorant, and those which were out

out of the way, and he performed all things authoritative with authority.

1. Thence we are look upon him as King.

2. *In luce* in light not obſcurely, thence we may conſider his Prophetical office.

3. *Solemniter* ſolemnly, hence we may conſider him as Prieſt now members of his Kingdom are to conſort to Chriſt, or to yield to him, to behave themſelves in this threefold poſture, yielding to him as King, hearkening to him as Prophet, complying with him as Prieſt.

1. I ſhall briefly ſhew ſome reſemblances in theſe Offices, to thoſe perſons who are properly called by theſe names.

2. Direct you in your behaviour to Chriſt under thoſe ſeveral conſiderations.

1. Conſider Chriſt as King, live in ſubſervience to him as bearing that office, and here conſider.

1. How he doth reſemble a King.

2. What our behaviour ought to be to him under that conſideration.

1. How Chriſt doth reſemble a King.

2. Kings have a tender and a benigne aſpect towards their people I do not now ſpeak of the *ſolet* but the *debet*, not as though all were ſo but all ſhould be ſo; for the more conformity any one in this office hath to Chriſt, the more they are regular. And I do not think only that Chriſt had theſe qualifications as King, becauſe Kings ought to have them. They therefore who are not heterogeneal, of another ſimilitude and kind then Chriſtian, have a benigne aſpect toward

ward their people: hence Kings have been called ποίμενες λαῶν, as Æneas τὸν ποιμένα λαῶν the ſhepherd of the people; therefore was it that *Archias* uſed to call Kings, Altars, *pariter enim ad utrumq; fugiunt, qui iniuria afficiuntur*, for they who are injured flye unto them both for recompence, or at leaſt for protection, thus *Philiſcus* adviſing with *Alexander* how he ſhould carry to his ſubjects, he tells him, μὴ ἔσο λοιμὸς ἀλλὰ μεγάλη νόσος, ἀλλὰ ἰατρὸν καὶ ὑγεία: ſtudy not deſtruction but preſervation; be not a plague but an Antidote, not a diſeaſe but wholeſome. When *John* had taken the *French* Kings part againſt *Richard* the firſt, who was his brother, and after that *John* found the *French* King to be worſted, he comes to his brother *Richard* and tenders himſelf; if he would but pleaſe to pardon him, to whom the King, dear brother, God forbid but I ſhould be as ready to forgive an offence, as you are to commit it; Oh rare teſtimony of the ſpirit of an *Engliſh* King? Thus it was in *Adrian*, where mercy and juſtice ſeemed to ſalute each other, when he had given out his edict, againſt a pirate who was very noyſome to his coaſts, that whoſoever could bring his head ſhould have a large reward, the pirate underſtanding the edict and rather deſirous to commit himſelf to the Emperours mercy, then to the vigilancy of thoſe who ſought to take him, he comes in his own perſon before the Emperour, and lays down his head at his foot imploring forgiveneſs, and he would reclaim his evil courſes; which the merciful Emperour did not onely grant; but alſo gave him that reward which he would have given to any other who would have brought his head. Thus he obliged the pirate not only by mercy but by grace

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by pardoning the penitent and rewarding them, for a farther obligation. Oh how Chriſtian-like an action was it in him! who made application of ſuch an Antidote before the infection was too far ſpread, being perſwaded of the *Italians* Proverb, *l' avaritia de re peſte de regni.* A ſelf denying frame moſt eſtabliſheth a royal intereſt, when *Conſtantine* beſpake any of his Chriſtian ſubjects, he would uſe no other terms but συνδέλφοι καὶ σύνδουλοί μου καὶ ἐκκλησίας τοῦ θεοῦ my fellow brethren, and fellow ſervants of the Church of God; an eaſie yoak knits hearts, when the heavy burden makes one either ſtand ſtill or go back. *Rehoboam* found it, when if he had eaſed the yoak his father lay on the people, their love would have been more firm; but when he followed the advice of the unskilful yong men, to make his little finger greater then his fathers loines then they forſook him, 2 *Chron.* 10. you may ſee the people come to him *verſe* 4 eaſe you ſomewhat the grievous ſervitude of thy father, and we will ſerve thee; thus the old men or πρεσβυτέροι τοῦ λαοῦ the ancient or graver ſort of the people *verſe* 7. if you be kind to this people and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever. But he took the counſel of the yong men, *verſe* 10. who ſaid thus ſhall you ſay unto them my little finger ſhall be thicker then my fathers loins, my father chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions; and when *Iſrael* ſaw that the King would not hearken to them, they anſwered the King ſaying, what portion have we in *David*, we have none inheritance in the ſons of *Jeſſe*, to your tents O *Iſrael*, and now *David* ſee to thine houſe, and *Iſrael* rebelled

againſt the houſe of *David* and ten Tribes forſook their allegiance; *Archilaus* that merciful Monarch was wont to ſay he lived as they do that are at Sea in a ſtorm, in the blaſt ready to be overwhelmed, but in the calm he was revived again παρ' ἡμέραν τιθνικὼς καὶ ἀναβιῶς when he ſee any of his good ſubjects wronged or ſuffer injury, then he afflicted himſelf and would hazard his own perſon but he would relieve them. But when he ſee them proſper then ἴσος θεοῖς νομίζεσθαι, then he thought he was even in Heaven.

Thus Chriſt is King he hath this tenderneſs to his ſubjects, ſuch a divine love that is all the motive he uſes to incline them to obedience; he is alſo called the good ſhepheard who doth not only feed, but lay down his life for the ſheep, *Iſaiah* 40.11. *he ſhall feed his flock like a ſhepheard, he ſhall gather his Lambs with his arm, and ſhall carry them in his boſome, and ſhall gently lead thoſe that give ſuck or are with young.* So *John* 10.10, 11, 12, 13, 14, *verſes* Thus his compaſſion appears throughout the goſpel, "when he ſaw a tired, fainting ſcattered multitude, "like ſheep without a ſhepheard; ἐσπλαγχνίσθη he was "moved with compaſſion, *Math.*9,36. when he "beheld their ſick people he was moved with com-"paſſion, *Math.*14.14. when the leper came be-"ſeeching him and kneeling down, ſaying if thou "wilt thou canſt make me clean, he was moved "with compaſſion ſaying be thou clean, *Mark* 1.40. "44. when he ſaw the widdow weeping for her "only ſon, *Luke* 7.13. the Lord ſaw her and had "compaſſion on her and ſaid weep not, when the "multitude had continued with him three dayes

"and

"and had nothing to eat, he had compaſſion on "them and would not ſend them away hungry, leſt "they ſhould faint in the way, *Math.* 15. 32. this is "propheſied of Chriſt, *Micha.* 7. 18, 19. he will "not retain his anger for ever, he delighteth "in mercy. He will turn again and have compaſ-"ſion, he will ſubdue our iniquities, he will caſt "our ſins into the depths of the Sea. Thus Oh his tenderneſs, when the blind men ran after him, even groaping to find him, and cryed; "have mercy upon "us O Lord thou ſon of *David*, and when they were "rebuked by his Diſciples they cryed with more "earneſtneſs Lord thou ſon of *David*, that our "eyes may be opened: *Jeſus* had compaſſion and "touched their eyes and immediately they received "their ſight and followed him, *Math.* 20. 31, 32. 34.

Kings preſerve the priviledges of their ſubjects which is done *auro & ferro* by gold and iron; or as *Solon, pretio & pœna conſervatur reſpublica*, puniſhment and reward are the too ſound foundation ſtones of the Kingdom; it was therefore *Pharaohs* houſe not the Kings Palace, that was the place of bondage to the children of God. Thus as ſoon as the Widdow of *Tekoah* had learnt the Parable, 2 *Sam.* 14. 1, 2. *&c.* She runs to the King to be righted, *verſe* 4. and as ſhe ſpake to the King ſhe fell on her face to the ground, and did obeiſance and ſaid *Save or help me O King, and you may ſee his tender heart*, verſe 8. 10. *go to thine houſe, and I will give charge concerning thee, and whoſoever ſaith any thing to thee bring them to me, and they ſhall not touch thee any more.* Thus Chriſt doth not only give but ſecure to his people many pretious privledges, ſuch as the

world knows not of, their inward rejoycing and heart consolation, their claim and title to the eternal Kingdom; their stedfastness in the way of truth, their adoption & sonship, their earnest of the spirit whereby they cry Abba father, their right to the everlasting inheritance their joy in the sight of Christ which no man taketh from them; their spiritual liberty & freedom and exemption from soul-bondage. Their peace and quietness of their minde, their sight of those things that are onely visible to the eye of faith, their spiritual hunger and thirst though they be satisfied, their emptying of themselves though they desire to be full; their pressure forward though it is with them many times, that in a warm gleam of the Sun they desire to be heard; their clearness of sight though the Object be beyond the capacity of sence, or the reach of the eye. Their eternal life though they are dying dayly? their white raiment though they every hour be spot; themselves, their Princely dignity though they be the of-sconriug of the world. Their redemption though they lye under the sentence of condemnation? Oh what a cloud of witnesses might be brought to testifie Christ to be King in this particular, *Isaiah* 31.5. 'he shall come down to fight for mount *Zion*, 'and the hill there of, as birds flying so will he de-'fend his children, defending also he will deliver, 'and passing over he will preserve; *Zech.* 12.8. in 'that day (when Christ shall have ascended the 'throne) he will defend the inhabitants of *Jerusa-'lem*, and he that is feeble or abject among them, 'at that day as *David*, and the house of *David* shall 'be as God, and the Angel of the Lord before them.

8. Kings are nursing fathers, especially Christian

Kings

Kings and Proteſtant Kings, and then it is the moſt like that the children of grace thrive when Kings become their nurſes; and that they do in theſe particulars.

1. Kings may be ſaid to be nurſing fathers when they themſelves are holy. When they themſelves love to taſt of that food which makes grace well liking, then it will be pretious and dear; piety is the richeſt, the moſt Orient jewel in a Kings Crown, *Socrates* being asked which was the moſt amiable creature, he anſwered, *homo eruditione & diſciplina ornatus*, a man that hath a capacious underſtanding, and a well regulated converſation. I ſhould anſwer, if the ſame queſtion ſhould be put to me, *Rex miſericordia & pietate præditus*. A King a Monarch, merciful and pious; this is the milk which if the King feed on the nation will thrive, and then alſo may he expect obedience from his people, when he himſelf is obedient to God. Oh! how may a King promote holineſs, the life and ſoul of a ſincere profeſſor, when he is holy himſelf, *cum regis ad exemplum totus componitur orbis*. When it is every ones ambition to wear the Kings Image, & have *Cæſars* ſuperſcription upon them; the faſhion at Court would ſoon be publick if it was piety, and if godlineſs were denied to be gain there, would not every man trade in it. Thus we find good *Hezekiah*, to be a nurſing father, for he himſelf was holy, 2 *King* 18.5,6. he truſted in the Lord God of *Iſrael* ſo that after him was none like him among all the Kings of *Judah*, nor any that went before him to

clave unto the Lord, and departed not from following of him, but kept his commandements, which the Lord commanded Moſes. A rare Character of a pious Prince, an encomium that it may beſeem a King to be ambitious of.

2. Then may a King be ſaid to be a nurſing Father, when he countenances a godly and laborious miniſtry; and this muſt needs be, becauſe they are breaſts through whom the people ſuck the ſincere milk of the word. No Biſhop no King was not a ſaying unbecoming a Chriſtian Magiſtrate, therefore hath it been of old that the Throne and the Chair was poſſeſt by the ſame Perſon, the ſame was both King and Prieſt. So *Melchiſedech*, ſo *David*, ſo *Æneas rex idem hominum Phœbique ſacerdos*, he was King of men, and *Apollos* Prieſt; and it is uſual that they ſtand and fall together, for if the Cedar be cut up the Olive cannot eſcape; if the maſter of the family be ſlain, the candles muſt be put out for fear of diſcovery. Thus alſo was good *Hezekiah*, mentioned before (whom I ſhall mention again before I paſs this particular) 2 *Chro.* 30.22. *and Hezekiah ſpake comfortably to all the Levites or to the heart of the Levites, that taught the good knowledge of the Lord. See alſo his care of the miniſtery*, 2 Chron. 31.2,3,4. *and Hezekiah appointed the courſes of the Prieſts and the Levites, every man according to his ſervice for burnt-offering and meat-offering, to miniſter and to give thanks, and to praiſe in the gates of the tents of the Lord, and he appointed alſo the Kings portion of his ſubſtance for the burnt-offering for morning and evening*, and ſee *verſe* 4. more,

moreover he commanded the people that dwell in *Jeruſalem*, to give the portion of the Prieſts and the Levites, that they might be encouraged in the Law of the Lord. A nurſing Father protects the hand that gave it ſuck, and the hand that anointed or conſecrated him to ſuch an office, for it hath been the cuſtome that Kings ſhould receive their unction from the hands of the Prophet. Thus *Samuel* anointed *David*. *Zadock* & *Nathan* anointed *Solomon*, *Elias* anointed *Hazael* over *Syria*, and *Jehu* over *Iſrael*, 2 *King*. 19.1.23. And ſee when *Jeroboams* hand was withered, he repairs to the Prophet, and by him it was reſtored whole as the other; and ſee alſo how worthily he caried himſelfe to the Prophet, for the benefit he received from him, you may ſee the paſſage. 1 *King*. 13.4, 5, 6, 7. *A* man of God comes to cry againſt the *Altar* of *Bethel*, where the King was offering incenſe,

OBSERVATION I.

(Prophets muſt deliver their meſſage, though it be to the pulling down the very Altar where a King worſhips)

And the King was diſpleaſed at *Jeroboam*, and put forth his hand from the Altar, ſaying, *lay hold on him*.

OBSERVATION II

Jereboam could not bear a meſſage from the Prophet when it ſo nearly concern'd him.

And *Jereboams* hand withered, the hand that he put forth dryed up, ſo that he could not pull it in again.

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OBSERVATION 3.

God will blaſt thoſe who reſiſt his Meſſengers in doing, or perſecute them for doing their Errand.

" And the King anſwered and ſaid unto the Man ' of God, intreat now the face of the Lord thy God ' God and pray for me that my hand may be reſtored ' again

OBSERVATION 4.

The time may come when they ſhall ſtand in need of the praiers of the people of God, who have hated them becauſe they could pray.

' And the Man of God beſought the Lord and the ' Kings hand was reſtored again and became as it was ' before.

OBSERVATION V

God will not ordinarily deny the prayers of his own people, ſo that it is dangerous to diſpleaſe them, and the ſafeſt condition to be in favour with them.

And then behold *Jeroboam* became a Nurſing Father tender to the Prophet of God. ' And the King ſaid ' unto the Man of God, come home with me and refreſh thy ſelf and I will give thee a reward.

OBSERVATION 6.

[Courteſies from a Prophet ought not to go unrequited]

3. A King may be ſaid to be a nurſing Father, when he diſcountenances prophaneneſſe, thus *David* *Pſal.* 45.7. The anointing of the everlaſting King was ſo rich, becauſe his Scepter was a right Scepter, and he was anointed above his fellows, becauſe he loved Righteouſneſſe and hated wickedneſſe. Oh! what a man of ſin do thoſe people make their King, and how do they diſhonour him; who with one and the ſame breath they curſe and ſwear, & damne themſelves withal, with the ſame breath they ſay they are for their King. I hope a Chriſtian Prince is not ſo ill beloved in his Kingdome, that he ſhould have no better friends then ſuch; and I ſhould be ſorry that the Kings Majeſty of *England* ſhould ever behave himſelfe that he ſhould have the love of none but theſe. That perſon whoſoever he be that lyes the carnal and prophane and bloody in his boſome, and treads down the holy, ſober and gracious under his feet, we may baptiſe him into the name of *Phineas* his child, *Ichabod*, for the glory of the Lord is departed from him.

4. The *King* may be ſaid to be a nurſing *Father*, when he abrogates Idolatry an ſuperſtition; theſe are enemies to the child, the one makes him forſake the other forget his *Father*. Thus was it with *Hezekiah*. 2 *King.* 18. 3, 4, 5: He did that which was right in the ſight of the Lord, according to all that his Father *David* had done, and what that was, you may ſee *Verſes* 4, 5. he removed the High-places, and brake the images and ſtatues, and cut down the graves & brake in pieces the brazen ſerpent: it is ſaid of *K. Joſiah*, that he did that which was right in the Lord. 2. *Kin.* 22. 2. & what that was which he did

you

ſee 2 *King.* 23. *ver.* 3. "He made a Covenant to 'walk before the Lord, and to keep his Commande-'ments and Teſtimonies with all his heart and with 'all his ſoul. He burnt all the Veſſels that were for *Baal*, for the Grove or the Hoſt of Heaven, *verſ.* 4. 'He put down the Idolatrous Prieſts, which burnt In-'cenſe to the high places, and to *Baal*, to the Sun, 'and Moon and Planets, and Conſtellations, *verſe* '5. he brought out the grove, and burnt it to aſhes, 'and ſtamped it as ſmall as powder, *verſe* 6. he brake 'down the houſes of the *Sodomites* where the wo-'men wove hangings for the Grove *verſe* 7. &c. This was a nurſing of the Children of Chriſt, when the Children of *Belial* are daſhed againſt the wall.

5. A King is a nurſing Father, in not having confederacy with *Babylon*. This is that great Dragon with ſeven heads and ten Horns and ſeven Crowns upon his head; which ſtands before the woman that is ready to be delivered, for to devour the Child as ſoon as it is born. Now the King would not be a nurſe, but an executioner, ſhould he conſpire with this Dragon: there is a remarkable place to this purpoſe which ſhews us as it is not ſafe for the Child, ſo it is not ſafe for the nurſing Father to be too familiar with that City, myſtery, *Babylon*, 2 *Kings* 20. *Hezekiah* was indeed a nurſing Father, but ſee a great miſcarriage, for which not only his people, but himſelf alſo ſmarted very ſore; and were lead captives into a ſtrange land, *verſe* 12. At that time *Berodach-Baladan* the Son of *Baladan* King of *Babylon* ſent letters to *Hezekiah*, and he hearkened to them and ſhewed them the houſe of his pretious things, his ſilver and gold and ſpices

and

and pretious ointments, &c. There was nothing in his house, and all his dominion that *Hezekiah* shewed them not; this was great familiarity, and the more was the King of *Babylon*. But see what a sad event this kindness had, and how the Prophet *Isaiah* reproves the King for it, *verses* 14, 15, 16, 17, 18. *the Prophet asked what be these men, and whence came they, the King answered they are come from a far country even from* Babylon. *And* Isaiah *said, what have they seen? and* Hezekiah *answered, all the things that are in mine house, there is nothing among my treasures that I have not shewed; and when* Isaiah *heard this see his prophesie. Hear the word of the Lord, behold the days come, that all that is in thine house and what thy Fathers have laid up in store unto this day, shall be carried unto* Babylon, *nothing shall be left saith the Lord, and of thy Sons which shall issue from thee which thou shalt beget, they shall take away, and they shall be Eunuchs in the Palace of the King of* Babylon. Familiarity, is a ready way to be led into captivity, or too much kindness is a cause why *Babylon* desires to enslave and bring to bondage. Therefore *Johns* counsel will not be amiss, *1 Ep.* 18 4 whosoever intends to be a nursing Father, let him consider of her, that he be not partaker of her sin, and that he receive not of her plagues. For her sins are reached to Heaven, and God hath remembered her iniquities.

6. A King may be said to be a nursing Father, when he purifies the worship, and cleanseth the house of God. This did *Hezekiah*, 2 *Chron.* 29. 3, 4, 5. and speedily, in the first year of his reign, in the first

Month he opened the doors of the house of the Lord, and repaired them, and he brought in the Priests and the Levites, and gathered them together, and said unto them, hear me ye *Levites*, and sanctifie your selves, and sanctifie the House of the Lord God of your Fathers, and carry forth the filthiness out of the holy place, &c.

7. A King may be said to be a nursing *Father*, in ordering the Righteous administration of the passeover. This would make him a nursing *Father*, when they shall have meat that nourisheth, and not meat that choaketh, when every hungry soul shall have food in due season, and every full stomack shall rather have physick then food, when the meat is suited to the stomack, for that which will feed one will choak another; some eat damnation, though others eat eternal life. That which is Childrens bread ought not to be given to dogs, nor such pearls cast before swine who trample on them; nor bastards to be fed with childrens sweet meats. This was also taken care of by holy *Hezekiah*, 2 *Chron.* 30. 1. unto the 12 *verse*. 'He sent to all *Israel* and wrote letters &c. that they 'should come to the house of the Lord at *Jerusalem* 'to keep the Passeover of the Lord God of Israel, in 'such sort as it was written, and he also took care 'that they were cleansed according to the purification 'of the Sanctuary. This is the third particular wherein Christ resembles a King, he is a nursing father. Thus Christ prepares food, I might be large in shewing all these particulars, let any one look upon the children which he hath begot, nourisht & brought up, nay though they have rebelled against him, which he hath fed with Mannah from Heaven with spiritual food, crumbs from the fathers table, his body and blood which is meat

meat indeed and drink indeed. When his children were like Pelicans in the wilderness, then he gave them drops of blood from his own breast; consider that and let it suffice for this particular.

4. Kings are such whose right is to command and whose prerogative to claim obedience; thence those in authority are called Commanders. Thus we meet with the peoples own acknowledgement, 1 *Chron.* 28.21. 'the Princes and all 'the people will be wholy at thy Commande-'ment, whosoever he be that doth rebel against 'thy Commandement, and will not do what-'soever thou commandest shall be put to death, *John* 1. to overseers made in the house of God for the cleansing the house, at the Commandement of the *King*, 1 *Chron.* 31.13. King *Pharaoh* giving Commandement, 2 King. 23.35. *David* giving Commandement, 2 *Chron.* 29.25. *Solomon* giving Commandent, *Nehem.* 12.45. so it is looked upon as a wonder, when *Vashi* refused to come at the Kings Commandement, *Esther* 1 12. and thus it was in *Mordecai*, why transgressest thou the Kings Commandement, *Esther* 3.3. and this Commandement takes hold of the people, provided that it be not contrary to the Commandement of the Lord. We are under an injunctions to the language of the King, provided it be not contrary to what hath proceeded out of the mouth of the Lord. There are three foundations or grounds of the prosperity of the *Jews*, after their return from *Babylon*, which was a threefold attention unto a threefold voice, the voice of the Lord, the Commandement of the King, the prophesying of the Prophet, when these three are included in a com-

mand

mand, then is obligatory; then obedience to it is a duty, and may expect from it a blessing. Ezra. 6. 14. *And the Elders of the Jews builded, and prospered according to the Prophesying of* Haggai *the Prophet, and Zachariah the Son of Iddo*, and they builded, according to the commandement of the God of *Israel*, and according to the commandement of *Cyrus*, *Darius* and *Artaxerxes* King of *Persia*. Temple-work is made according to the Pattern, and will stand longest when these three directions are observed in building, The voyce of the Lord. The Command of the King the teaching of the Prophet. Thus we find that the people transgressed when they slew *Zachariah* the Prophet, and stoned him with stones, though it was at the command of the King, and the reason is because it was not according to the oice or Commandement of the Lord, 2 *Chr.* 24.20.2.1. It is a sign of Faith to disobey an unlawful Command, *Heb.* 11.23 but as for other things where he Lord is silent, where we ought to hear what the King saiith. therefore *διὰς οἱ παλαιοὶ πάντες ἐκαλοῦν τοὺς βιλεῖς*, saith *Isacius*. The ancients used to call their Kings *Jupiter*, supposing a Soveraignty to reside in his person.

Thus Christ is King, he hath an impartive as well as a Legislative power. Thus the Apostle, 1 *Tim.* 1. 1. by the Commandment of God, our Saviour and Lord Jesus Christ. so *Tit.* 1. 3. according to the Commandment of God our Saviour, and you may see the Central Law, as I may call it, from which every. Circumferential Line is drawn, which in other terms is called the fulfilling of the whose Law (for all obedience is servile, not filial, without it, *Job.* 15.

12

12. This is my Commandment, that ye ſhall love one another, even as I have loved you, and this was the Original wheel of Chriſts Obedience to the Father, therefore it muſt be ſo with us. *John* 14. 31. that the World may know that I love the Father the father gave me commandment, ſo doe I. His obedien ce was commenſurate to the fathers pleaſure, when love was the rule he obeyed by. But that Chriſt is King in this particular, you may ſee it ſuppoſed by the Centurion, he granted this as a poſtulatum in mathematique, a thing out of queſtion, *Mat.* 8. 8. and the centurion ſaid, *I* am unworthy that thou ſhouldſt come under my roof, ſpeak the word onely, and thy ſervant ſhall be healed: for *I* am a man under authority, having ſouldiers under me: *I* ſay to one, Goe; and he goeth; and to another, come, and he cometh; to another, doe this, anu he doth it.

5. *Kings* ſuccour thoſe which are in diſtreſſe: Thus the woman of *Tekoa* in her diſtreſſe ran to the *King*, and fell on her face to the ground, and did obeiſance, and ſaid, Help O king, 2 *Sam.* 14. 4. Thus the woman, who had ſlain her ſon in the famine, ran to the king. 2 *Kings* 6. 26. as the king of *Iſrael* was paſsing by upon the wall, there cryed a woman unto him, ſaying, Help my Lord, help O king. *Succurrere militi vere imperatorium eſt*, it is a point of Majeſty to ſuccour thoſe that are in miſery. This was the reaſon that the *Iſra*lites when they went againſt *Abſalom*, under *Joab*, *Abiſhai* and *Ittai*, they would not ſuffer David to go out of the city, that in caſe they had been put to flight he might ſuccour them. 2 Sam.

18.3. **but the people answered, you shall not go forth, for if we flee away they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us; therefore it is better that thou be to succour us.** It was said of *Trajans*, that when any of his souldiers were wounded, he would rend his own cloths to wrap their wounds in. This would take off the smart when the Kings hand bound them up; and imbolden them the more when they had such a physician with them; *regum est parcere subjectis.* It is both the Kings dignity and duty to be sparing and favourable.

Thus Christ succours those in distress; not a faint heart, but he gives it the water of life; he sees none wounded, but he drops Oyl into their wounds, none sick & weak but he visits them, naked; are clothed by him, the hungry fed, the weary refreshed, the frightful incouraged, and when he saw the world in their blood none eye pittying, wallowing in sin all overspread with leprosie that none would touch them, then comes Christ the tender King to succour, though he knew before what entertainment he should have, yet he comes to lay down his life for his sheep, 2 *Cor.* 6.2. he heard in an accepted time, and in a day of salvation did he succour his people, for in that he himself hath suffered being tempted, he is able to succour them that are tempted, *Heb.* 2.18. *thus they run to Christ, Lord help us, Lord succour us, Lord deliver us, Lord have compassion and mercy on us.*

6. Kings have dominion and authority over the people, which another ought not to invade, and from which none ought to depose him. This was the reason why the *Jews* seemed to have so fair a Plea against

gainſt Chriſt, *Luke* 23 3. they accuſed him, ſaying We found this fellow perverting the nation, and forbidding to give tribute to *Cæſar* (though that was a falſe teſtimony as they was falſe witneſs) and ſaying that he himſelf is Chriſt the King. Thus Pilate (whether in policy or in conſcience being warned of his wife to have nothing to do with that juſt man) having a deſire to releaſe him, he brings this argument againſt them, that their King muſt not be put to death, *John* 19.15. *ſhall I Crucifie your King? to which they anſwer, we have no King but Cæſar*, and *verſe* 12. if you let this man go thou are not *Cæſars* friend, for whoſoever maketh himſelf a King ſpeaketh againſt *Cæſar*: becauſe they could not have juſtified their cry *crucifie him, crucifie him*, therefore they deny that he was their King. Thus when *David* had *Saul* at his mercy, he would but cut off the skirt of his robe, and yet his heart ſmote him, and he ſaid the Lord forbid that I ſhould do this thing unto my maſter, the Lords anointed, to ſtretch forth my hand againſt him, ſeeing he is the Lords anointed, 1 *Sam.* 24 5,6. ſo he admoniſhes *Abiſhai*: 1 *Sam.* 26.9.11. deſtroy him not, for who can ſtretch forth his hand againſt the Lords anointed and be guiltleſs?

This Chriſt is King, all Power, all Authority, all Dominion is put into his hands; power over Hell, ſin, the World, Satan, Death, the Law; 1 *Pet.* 3.22. *authorities and powers being made ſubject unto him*, Ephe. 1 21, 22. *above all principality, and power, and might, and dominion, and every name that is named, not only in this world but alſo in that which is to come. All things put under his feet, he being made the head of all things to his Church, he taught as*

one having authority, Math.7.29. *he commanded the unclean spirits with authority*, Mark 1.27. *having authority over all the devils*, Luke 9.1. *and the father hath given him authority to execute* "judgement, be-
"cause he is the son of man; 'Thus *Daniel* 4. his 'dominion is from generation to generation, his do-'minion is to the ends of the earth, his dominion is an 'everlasting dominion. All dominions shall serve 'and obey him, *Dan.*7. the Kingdom and dominion, 'the rule and dominion, strength and dominion, shall 'be given Christ, *Dan.*11. there is a full place for this 'purpose, *Col.*1.15, 16, 17, 18, *&c.*

The image of the invisible God the first born of every creature, by him were all things created, that are in Heaven or Earth, visible or unvisible, thrones, dominions, principalities powers, all things were created by him and for him. And he is before all things and by him all things consist; and he is the head of the body the Church, the beginning, the first born from the dead, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων, that he should be the chief over all or have preheminence, for it pleased the father that in him πᾶν τὸ πλήρωμα, all fulness or abundance inhabit, not only lodge, but dwell; not onely be but remain.

7. Kings provide for their people, such things as they stand in need of that which they cannot provide themselves, thence they are so ordinarily stiled ὁ τῆρις ἐάων bestowers of good things.

Thus Christ he is King, who hath provided large portions for all his followers.

1. He hath provided a place, prepared an habitation, *Joh.* 14. 3. *I go to prepare a place for you.* Matth. 25. 34. *Come ye blessed of my Father inherit the Kingdome prepared for you.*

2. Am-

2. Ammunition, *Ephes.* 6. the whole armour of God the girdle of truth, the Breast-plate of Righteousnesse, the preparation of the Gospel, the shield of faith; the Helmet of salvation, the sword of the Spirit.

3. Provision, food, meat and drink, bread of life water of life. The meat which will endure to everlasting life, which the Son of man will give: *John* 6. 27. His body and his blood which are meat and drink indeed, and hath sent his Servants, saying, 'Come now, for 'all things are ready. Luk. 14. 27.

4. Because I would not be too large in things so commonly experienced, take all in that word, 1 Cor. 2. 9. 'The eye hath not seen nor ear heard neither have they 'entered into the heart of man the things which God 'hath prepared for that love him. Now the grounds of this conveyance of priviledge and mercy is radicated in Christ our King as he is in this threefold relation.

1. As he the fathers Steward and chosen of God as a faithful Steward of the manifold wisdom of God, *Math.* 12. 18. beholding servants whom I have chosen, my beloved in whom my soul is well pleased; in whom I put my spirit, and he shall shew judgement to the Gentiles, is the *Joseph* to whom the Lord seems to speak as *Pharoah* did to him, *Gen.* 41. 38, 39, 40. can we find such a man as he is, a man in whom the spirit of God is, and *Pharoah* said, forasmuch as God hath shewed thee all this, there is none so discreet as you are you shall be over my house; and according to thy word shall all my people be ruled onely in the throne will I be greater then thou, as *Joshua* divided the land so doth Christ, Psal. 105. 21, 22. He made him Lord of his house or Steward, and Ruler of all his substance; thus *John* 16. 15. All things that the Father hath are his, as being made Steward of the family of God. Thus when the glorious

preparation

preparation is made, he doth not invite the guests to come sit down, but to eat, *Cant.* 5. 1. *&c.*
שתו שכרו דודים drink, yea, inebriat your selves, my deareſt, my beloved.

2. *He* is the Fathers Heir, and in that reſpect he provides and prepares. He hath the inheritance wholly conveyed to him, and is but given to us, as *Donum gratuitum* a free gift, not as Co-purchaſers nor Co-heirs with the firſt born, he is the firſt born of God, the firſt born of every creature, ſo of right, the heir of God: Eſtates among the *Grecians* were paſſed to others, either κατὰ τὸ γένος, or κατὰ διαθήκην, by deſcent, or by Wil and Teſtament; now when it came κατὰ διαθήκην by Teſtament, the Heir muſt come under qualifications or he was incapacitated.

1 He muſt be no Idoll.
2 No ſtranger.
3 No priſoner.
4. No adopted one, but when a man had a Male child it deſcended to him κατὰ φύσιν by kind, by birth-right. Thus Chriſt is Heir, the ſureſt way by birth-right, the only begotten Son of God, though he comes under all the quallifications beſides. The firſt born was to have a double portion; though the man had two wives, the one he lov'd, the other he hated, and if the firſt born ſhould be by the Wife that was hated, yet he was to be heir, for he was the firſt born and the beginning of his fathers ſtrength. *Deut.* 21. 16, 17. and it is looked on as a rarity, that *Zimri* ſhould be made chief, being he was not the firſt born. 1 *Chron.* 26. 10. Thus is Chriſt of right the heir of God on whom it lies to provide for his brethren for he is not aſhamed to call Chriſtians brethren *Heb.* 2. 11

He is the head of the body and in this reſpect it is

that

that conveyances are made to us through Christ our King, *Col.* 1 18. in him we are compleat, he being the head of the body; it is the property of the head to influence the body. A body without a head is a *spectrum* or ghost, or at best a dead carcase, to make it a little more obvious, consider in what capacity the head is to the body, and then the mistery of our deriving through him will appear more plain; the mistery of his union with his Church under this relation will be more conspicuous.

1. The head is *fons luminis* the fountain of light; so Christ is the head to the Church, the bright morning star. The light that inlightens every one that comes into the world: as the lightning that lightneth out of one part under Heaven shineth unto the other, so is the coming of the Son of man, which light of his is now dilated abroad, and not kept within the narrow limits of *Judea*, the Law was; for Gentiles or those of any other Nation might not be suffered under the Law to come near the Temple, but stood in the third con- with such as were unclean, and a partition wall of three cubits high separated them from the other courts; names ly, the court for the women, a second for men, a third and that was adjoyning to the Temple for the Priest; and this wall had an inscription on it μὴ δεῖ ἀλλὸ φύλον ἐν τῷ τοῦ ἁγίου παρέναι let no stranger presume to approach near the holy place; but when Christ came this wall was broken down, and the taile rent and the head diffused its light from one end of the world to the other, *Ephes.* 2. 10, 11, 12, 13. but now in Christ Jesus, ye, who were sometimes afar off hath he made nigh by his bloud.

2. The head is *partium ornamentum*, the ornament of the body. This is Christ not onely φῶς τῶν ἐθνῶν a light to the Gentiles, but δόξα τοῦ λοῦ τοῦ Ἰσρ ἢ the

glory and ſplendor of his people *Iſrael*, Luke 2. 28, 29, &c. So is he called ἀπαυγασμα τῆς πατρὸς δόξης the bright ſhining glory of his father.

3. The head is the ſeat of the ſoul, from whence proceeds all action, ſome place is to that part of the brain that is moſt ſecure and invironed with a double cavity, called *glandula penealis* or *conation*, the Queen regent of the underſtanding; thus Chriſt is the head, the principal of all vitality or lively motion, eſpecially all pleaſing actions muſt have Chriſt as their principle operative cauſe, for whatſoever is not of faith is ſin, and nothing can be of faith when the Object is not conſidered, are nomore then a man can hear that which is not a ſound.

4. The head is *partium tegumentum*, the covering or defence to the body. So is Chriſt, *Pſal.* 89. 18. *for the Lord is our defence, the holy one of* Iſrael *is our King.*

5. The head is *morborum Index*, the touch-ſtone whereby deſeaſes are deſcerned, and as the way to know the deſeaſe of the body is to feel the pulſe in the head, ſo to know the deſeaſe of the ſoul, conſider how it affects Chriſt the head, and if you do any thing that makes the head complain, know that it is a diſtemper not a duty.

6. Laſtly, for which I name the reſt is the head *Canalis nutrimenti*, the way whereby or why through the parts receive nutriment, thus Chriſt; no glad tidings, but by Chriſt no ſtrength, no peace, no grace, no gifts, no conſolation but by Chriſt the head. And thus I have ſhewn in theſe particulars wherein Chriſt reſembles a King.

2. I ſhall now only lay down three of four directions, concerning our behaviour to him under this office and ſo paſs on to the other two offices of Prophet and Prieſt.

1. If

1. If Chhiſt be the King, then ſtand in awe and ſin not; ſubject thy ſelf unto the Kings Law, regard not what the children of *Belial* ſay, *Sam.* 10.27. the children of *Belial* will ſay, How can this man ſave us, and they deſpiſe him and bring him no preſents, but behold him whom the *Lord* hath choſen, that there is none like him among all the people. Oh! be real in your obedience, let it not be *Jacobs* voice, but *Eſaus* hands; not *foris calo in vus Nero*, abroad a ſaint within a Leper, a Lamb abroad but when none ſees a Lion, *in trorſum lurpis, ſpecioſa pelle decora*, let not the holineſs be onely skin deep, like a painted ſepulchre but rottenneſs at the heart, not in Lambs coat but inwardly a ravenous wolf. Oh be reall in obedience, Chriſt is King, ſhall the Kings of the earth have this prerogative, to ſay to one go and he goes; do this and he doth it, and muſt your heavenly King be forced to command twice? ſhall not the King of Kings, the Lord of Lords have his followers in ſubjection, when every man in authority hath? ſhall a tyrant have your obedience, when Chriſt your royal King ſhall not be obſerved? will you be a betters of an uſurpation? conſidering that you are but mortal. Oh be not unjuſt σωμα θνητον a mortal body, then let not ſin raign over it, whoſe image do you bear? who is the author of your lives, from whom have you received your beings? doth your very eſſence ceaſe, your deareſt comforts, your moſt pretious contentments, bear the image and ſuperſcription of King Jeſus? Oh then pay him tribute you give to man what is mans, then give to Chriſt what is Chriſts. And obey the rather becauſe you are under ſuch a King, that cannot command unjuſtly, his Law is not only obligatory but directory, not only the duty but the direction. Take heed of diſobeying his legiſlative, leaſt you taſte of his executive power, than

righteouſneſs

righteousnesse is illegal: a contradiction in adjection consists in crossing the righteous Law: though you be in power, yet know you have one above you though you are armed Christ hath the longer sword, say not with Pompy, *egone armatus leges ut cogitem*? shall I confind within bounds when I am armed and can cut mine own way. Power should then defend not withstand duty and obedience if not, it is but *potentia* not *potestas* strength not authority. There are a sort in the world, who have got on gospel armour, Evangelical righteousnesse, and then they deny the bare rule, *Moses* his Law. Like *Achilles*, *pura negat sibi nota, nihil non arrogat armis*, no Law can take hold of him, who is able to cut the bond asunder by his sword. Take heed, Evangelical Laws are regal, and Christ the wise dispencer of the gospel is King as well as Priest; a Commander as well as a Saviour. It will be more then an ordinary crime to transgress against a King, it is treason *crimen lesæ majestatis*, an undervaluing his prerogative royal. Remember, *Rex in regno suo est minor solo deo.*

A King on his throne is lower then God onely so Christ on his throne, the Kingdom is now in the hand of Christ; 1 *Cor.* 15.25,26,27,&c. *he must reign, until all his enemies be put under his feet; For he hath put all things under his feet, yet it is manifest that he is excepted which did put all things under his feet.* So God is all in all, yet Christ hath the management of the world as King, until all enemies are made subject. Therefore submit to him, and know that he hath an executive power, see *Psal.* 110. Christ must sit at the right hand of God until all his enemies be made his foot-stool; and those his enemies that will not that he shall rule over them their punishment is to be brought out and slain before Christ the eternal King. Is Christ King?

Oh

Oh then ſtand in awe, tremble at his word, come before his face with reverence and godly fear; they are impudent that fear not the face of man, their King. Oh! then what are they that dread not the preſence of Chriſt? their ſtate is both inchriſtian, and inhuman e, that have caſt off a ſenſe of Majeſty. Oh! what irreverence is it to blaſpheme, ſwear, curſe in the preſence of the King; wage not war with Chriſt, who ever reſiſted him and proſpered? it will be horrid rebellion to proclaim war againſt your King, your peace maker, *horrida bella, ubi tumultibus orbis, regna crepant, ſonitis mox ruitura gravi ſumal uterq; pobes.* Then plunge your ſelves into a Laborynth of calamities, when you rebel againſt your King. Oh! ſinner be therefore at peace, ſeek not to wound him, nor perſecute his, for what you do againſt his, he takes it as done unto himſelf, and at your dying day you would give all the world that you had never reſiſted his holy will. *Pax una triumphis innumeris potior nomen pacis dulce eſt, & res ipſa ſupra quam dici poteſt ſalutaris.* Oh to go to reſt in the ſence of the Kings favour will make your ſleep pleaſant, when others muſt expect to be awakened by the voice of thunder.

2 Is Chriſt a King? then his faithful Subjects his own children may comfort and encourage themſelves and be undaunted. *Fancibus, paniſq; noſter, tu pernnis ſuavitas neſcit eſurire malum qui non tuum ſumit dapem.* Hee is the *adequate abject* to your neceſſities, your joy, your wiſdome, your ſtrength, and Sanctification and redemption, your peace. Oh what a name is Chriſts Name? *Fruſtra Græcia gloriatur ſeptem ſapientibus, Roma ne gloriatur Lalium & Auguſtum, Mantua Maronem, Sulmo Ovidium genniſſe, Silent Propheta, obmuteſcant Apoſtoli, nefari valent martyres, dum lequitur Chriſtus.*

Where

Where is boasting? it is excluded, that all the honour might be to Christ, when he alters his voice, all other Creatures are but *umbratiles scintilla, creata gloriola*. Dusky, twinkingling stars before the glorious Sun. Oh may not a christian comfort himself in such a King? and how undaunted may he be in the face of his enemie, nay in the midst of his enemies when they compasse him about, seeing his Saviour is his King?

Consider that a Christ is King, and if he bid the billows and the waves be still and calm, they shall be so, if hee say to the Mountains be you cast into the depths of the Sea it shall be so, if he strike the waters of the Red Sea, they shall divide and permit a passage to his people. Be incouraged, Christ your King, Ten shall chase a hundred, and an hundred shall put a Thousand to flight. *Gideons* handful shall conquer an Host. The *Army* of sin shall not prevail where Christ the Captain, Christ the King is in the field, in the *Battell* in his own person. Every grain shall become a tree, every spark of grace shall kindle into a flame. *Nil desperandum, Christo duce & auspice Christo.* If Christ be for you who shall condemne, Is it not Christ that dyed and rose again, and now makes intercession for you? Thus *Cesar* when he was crossing the narrow Seas, and the Vessell had like to have been sunk, the Marriners were afraid, to whom Cesar *nil time a Cæsarem vehis*, what art thou afraid for, *Cæsar* is in the Vessell? So *Antigonus*, when his Souldiers were any whit dismaid at the approach of their numerous adversaries, he thus encouraged them, ἐμὲ παρόντα πρὸ πάσας ἀσπίδας what are you afraid of in their number? Consider that I am amongst you, and how many may you reckon me for? Thus Christ, if he be but with us, though our enemies increase to the number of the hairs of our heads, or the stars in the skies, as *Davids* iniquities

iniquities did, why ſhould we fear, in the ſtrength of the Lord we ſhall deſtroy them; wee ſhall be Conquerours through Chriſt who loveth us. *Pluris eſt, unus Chriſtus, quam univerſæ creaturæ.* One Chriſt is more then the whole creation beſides. It is reported of *Evagrius*, that at *Antioch*, about the Year 52 there hapned a great Earthquake which overturned much of the City, many houſes and Churches and Caſtles, and no leſſe then 4870 men and women were ſlain by their fall, and the Citizens ſeeing the danger they begun to be afraid, and were about to leave their habitations, they prepared for flight, *crebris ejulatibus & exclamationibus* κύριε ἐλέησον O Lord be merciful to us, and as they were running away there appeared a certain man, *divinitus ut ferunt admonitus & miſſus*, that had ſome familiarity with God, and he ſtood before them, and cryed στῆτε Χρίστος μεθ' ὑμῶν, ſtay O Chriſtians, for Chriſt is with you at which words the people were ſo imboldened that they returned, and the earth quake ceaſed. O Chriſtian conſider your King and proſecute your ſalvation, and the deſtruction of your ſins undauntedly with a Chriſtian courage.

3. If Chriſt be your King, then when you go to war go in his name, and labour for his preſence, the leſs ſin will daunt a ſtout heart, if Chriſt the King ſtand not by, dare not incounter with ſin, hell, and death; and the grave when Chriſt the King is not at hand. Ruſh not into a temptation without Chriſt the ſpiritual warfare wil but be a diſordered battail, when Chriſt the King and Captain of your ſalvation is abſent. Thus we find that the children of Iſrael durſt not go to War with the children of *Ammon* without their ſupream *Jephthah* went along with them *Judg.* 11. 6. and they ſaid unto *Jephthah*, come and be our Captain, that we

may

Thus the Apoſtle *Paul* was bold, but it was when he had the Kings Majeſties ſtrength a long with him, *Phil.* 4.12,13. *I know how to be abaſed, and I know how to abound, every where and in all things I am inſtructed; both to be full and to be hungry, both to abound and to ſuffer need, I can do all things*, a great word, but it is *through Chriſt that ſtrengthened him*. So *David* he will go, but it muſt be in the ſtrength of the Lord, *Pſal.* 71. 16. So many mighty men roſe up againſt him, but in the ſtrength of the Lord he would deſtroy them; and *Pſal.* 122.2. 'if it had not been the Lord, who was on 'our ſide when men roſe up againſt us, then they had 'ſwallowed us up quick, when their wrath was kindled *againſt us*. Thus the Apoſtle exhorts us, to run our Chriſtian race looking unto Jeſus the Author and finiſher of our faith, *Heb.* 12.2.

4. If Chriſt be King then let us beware of three things, which are great impediments of his ruleing over us. Prſde, coverouſneſs, and ſelf-love; as intemporal dominion, ſo in ſpititual dominion, *miſera eſt reipublica facies ubi hæc tria dominantur*. The King ſhall but have ſmall anthority, where theſe bear rule.

1. Pride ſpurns at the very foundation of the Kingdom: the reaſon why they would have no ſuperior, *Pſal.* 12.4,5. they had a tongue ſpeaking ſwelling words, גדלות great things tipped with pride, who have ſaid with our tongue we will prevaile, our lips are our own, who ſhall be Lord over us, or controule us? This was the reaſon too why *Joſeph* fared ſo hardly amongſt his brethren, becauſe their ſlaves were to do obedience to his, *Gen.* 37.8. *and his brethren ſaid to him, ſhall you indeed reign over us? or ſhall you have dominion*

minion over us? and they hated him yet the more. So his Father was displeased, when he dreamed that the Sun and Moon and the eleven stars made obeysance, *verse* 10. pride cannot indure a superior, no more then love can bear a rival. Thus spiritual pride is a great hinderance to Christs supremacy: Pharisaical righteousness will not vail to the Scepter of Christ. Oh take heed of that to be just onely in your own eyes, is not to be just at all. Thus the *Pharisees* conceit of freedom kept them in perpetual bondage, *John* 8. 32. 33. Christ tells you he was come to make you free, and they answer, we are *Abrahams* seed, and were never in bondage to any man: how sayest thou: ye shall be made free: if you conceit your selves whole: then you will cry, what need of the Physician? if you have strength of your own, you will not be beholden to Christ: take heed of pride.

2. Take heed of covetousness, this is an enemy to dominion both temporal and spiritual. This is clear in *Jupiter*, who had the Giants invading his dignity, it was because they were greedy and he rich when he had no garments to divide then there was no traytors, *donec erat pervus, donec puerilia sensit, incoluit*: when he was empty he had not your envy, *sed mox regno victor adempto.*

But as soon as he was got into the Throne, *illa propago, contemptrix superum, avidissima divitiarum, affectasse ferunt, regum cœleste gigantes.* Then that greedy generation, contemners of dignity, despisers of authority, they attempt to de-Throne him. Other instances of this might be brought, not done in corners; but I will not rip up old sores, they bleed already.

Thus in spirituall supremacy, this is a great impedi-

ment

ment, covetouſneſſe, which is idolatry, and when any thing beſides Chriſt takes place in the heart, when the creature is taken into our boſome, then is Chriſt caſt at the foot-ſtool, the ground of the husbandmens rebellion againſt the ſon whom they ſhould have reverenced, was this greedy appetite; this is the heir let us kill him, and the inheritance will be ours. When the world is got into the heart there is no room for Chriſt, and if that be ſo pretious in our eye it will abate that eſteem which we ought to have of Chriſt our Soveraign and King.

3. Take heed of ſelf-love; this alſo hates dominion, thus when the Oracle had told *Saturn* that *Jupiter* ſhould rule in his ſtead, he preſently wages war with *Jupiter*, it was for his own preſervation, though he went againſt the Oracle; therefore was it that the *Jews* hated Chriſt. They had taken it into ſerious conſideration, and debated in their councel and the determination was, not to let him alone, &c. *John* 11.48. there you may ſee the ground of your determination, if we let him alone, all men will believe on him, but this was it which lay at the bottom, namely they feared leaſt the *Romans* ſhould come and take away their place, their poſſeſſion; and their Nation. Where ſelf is at the bottom of deſigns then the Lawmaker muſt be trampled on, and the Law obliterated.

Thus Chriſt in his dominion is oppoſed by this ſelf-love, when men know that they are full; or at leaſt fancy they are full and ſtand of nothing they are not come to the fountain.

Poor

. Poor ſoules have a tendeney to pleaſe the fleſh; and ſhould they become Chriſts ſubjects, then they muſt put off ſelf, and that goes ſore; what follow a beloved ſin to its death, and a *Dalilah* to the grave! no they will rather oppoſe then ſubmit to him, who will not be content that they may be his followers and bring their corruptions with them, but muſt forſake all, and take up the croſſe; this is the reaſon that many will not come at heaven, becauſe they muſt not carry their ſins with them; Theſe three may be called Kings evils, whoſe ſwelling if it be not ſome way abated by the gentle touch of the Kings hand, they will turne to gangreens, if not to a plague.

2. *Conſider Chriſt as Prophet, walk in ſubſerviency to Chriſt as in that office, or relation; and here alſo* I *ſhall ſhew*,

1. Wherein Chriſt doth reſemble a Prophet.
2. How we are to direct our behaviour, under that reſemblance.

1. Wherein Chriſt doth reſemble a Prophet, that will appear in theſe particulars.

1. Prophets were ſuch as were acquainted with the mind of God, his ſecrets were declared unto them. Thus *Nathan* had it revealed that it was in Gods minde for *David* to build a houſe to the Lord, 1 *Sam.*7.17. and *Pſal.*89.19. God ſpoke in a viſion, he ſpoke openly and viſibly unto *David*; ſo God appeared to the Prophet *Iſaiah* in

a vision, *Isa.*1.1. thus God shewed *Ezekiel* the image of Idolatry, the worship of the Sun, and the wrath of the Lord for it; *Ezek.*7.4. *&c.* he shewed him the rerurne out of the Babyloniſh captivity, and the glory of the temple, *Ezek.*43.3.

The great ſecret of *Nebucchadrezzers* dream was revealed to *Daniel*, *Dan.*2.19. *Then was the ſecret revealed unto Daniel, in a night dreame, and Daniel bleſſed the great God of heaven*; and this made the King cry out; *Dan.*2.47. *Of a truth, your God is the God of Gods, and a Lord of Kings, and a revealer of ſecrets, ſeeing thou couldſt reveal this ſecret*; So *Pharoahs* dreame was revealed to *Joſeph*, *Gen.* 41.25,38,39. Thus it was revealed to *Peter*, *Mat.* 16.17. *Bleſſed art thou Simon Bar-jonah: for fleſh and blood hath not revealed this unto thee, but my father which is in heaven.*

Thus was Chriſt a Prophet, one that knew the will of the father, he might ſay with *Jonathan*, 1 *Sam.*20.2. *Behold my father will do nothing, either great or ſmall, but that he will ſhew it me*; and uncover mine eye; you may ſee it fully proved, how privy the ſon is to the fathers mind, *Mat.*11.25,26, 27, *And Jeſus ſaid, I thank thee, O father, Lord of heaven and earth, that thou haſt revealed theſe things unto babes, which thou haſt hid from the wiſe and the prudent. So father, for ſo it ſeemed good in thy ſight. And all things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father but the Son, and he to whom the Son will reveale him.* Nay there is a ſecret which Chriſt knows, which is not manifeſt

to

to any other, for he is more then a Prophet; and that the ſecret of all hearts; he is καρδιογνώστης, the ſearcher and tryer of hearts by whom the ſecrets of men ſhall be judged, *Rom.* 2. 16. he knew their blaſphemous reaſonings, in their hearts, *Mar.* 2. 8. *knew their very thoughts*, Mat. 9. 4. *he knowing their thoughts ſaid, Why think you evil in your heart?*

2. Prophets were prevalent with God, he uſually would grant the deſires of their hearts; this we may ſee in *Eliſha*, 2 *King.* 6. 17, 18. *Eliſha prayed, and ſaid, Lord, I pray thee, open his eyes, that he may ſee. And the Lord opened the young mans eyes, and he ſaw: and again Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, according to the word of Eliſha.* Thus 2 *Chron.* 22. 20. *When Hezekiah King, and Iſaiah the Prophet prayed and cryed to heaven, the Lord ſent an Angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Aſſyria: So that they that came forth of his own bowels, ſlew him there with the ſword; this was the Judgment of Zedekiah, when the Chaldean armie roſe up againſt them, he ſends to the Prophets to intreat the face of the Lord*, Jer. 37. 3. *Zedekiah the King ſent to Iehucal, to Zephaniah and Jeremiah the Prophet, ſaying, Pray now unto the Lord our God for us.*

Thus Chriſt is a Prophet, potent with his father; he cannot deny him, no not to the half of his Kingdome; God will not deny his adopted ſons, *and give them ſtones when they aske bread, or ſcorpi-*

ons when they aske a fiſh, Luk. 11. 12. *Chriſt is ſo Powerfull with the father, that asking any thing in his name renders our petitions acceptable*; *Joh.* 14. 13. *Whatſoever ye ſhall aske in my name, that will I do, that the father may be glorified in me.* Thus it is *Joh.*15.16. *Whatſoever ye ſhall aske the father in my name, I will do it.* So *Joh.*16.23. *Math.* 7. 7. *If ye abide in me, and my word abide in you, ye ſhall aske what ye will, and it ſhall be done unto you.* And if God will not deny his adopted Children, much leſſe his only begotten Son; this he makes a ſuppoſition, as though it needed no proof: *Math.*26.53. *Thinkeſt thou not, that I can now pray to my Father, and he ſhall preſently give me more then twelve Legions of Angels?*

3. Prophets were ordinarily gifted with the power of working miracles; thus *Eliſhah* did for the the woman, who was a wife to the Son of a Propher; that out of a little pot of oile ſhe poured out till the veſſels were all full, and then the oile ſtayed; 2 *King.*4. Thus *Elijah* by raiſing the widows ſon from the dead, 1 *King.*17.20,21. *He firſt prayed to the Lord, there was his prevalency with God. Then he ſtretched himſelf upon the child three times, ſaying O Lord my God, I pray thee, let this childes ſoul come into him again. And the Lord heard the voice of Elijah, and the ſoul of the child came into him again, and the child revived.*

Thus Chriſt was famed for miracles, therefore his name was to be Wonderfull; *Iſa.* 4. Take a view of the Goſpell, and this will be very evident

evident; wonderfull in his conception, born of a Virgin; wonderfully preſerved, when the edict went out, that all male children ſhould be put to death; wonderfull in his works; *Joh.*2.9. *He turns water into wine, he cures a diſeaſe of thirty eight years continuance.* Joh.5. *He fed* 500. *with five loaves and two fiſhes.* Joh.5. *He healed a woman crooked, and bowed together* 18. *yeares.* Luk.13. *Cleanſeth a leper, with only ſaying Be thou clean.* Mat.8. *Heals the palſie.* Mat.9. The lunatique. *Mar.*4. diſpoſſeſſeth Devils, caſt out unclean ſpirits; *Mat.* 15. Thus Chriſt anſwered the diſciples of *John* and gave a full teſtimony of himſelf, *Luk.*7.22. *Go tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the deaf hear, the Lepers are cleanſed, the dead are raiſed, and to the poor the Goſpel is preached.* *Herod* confeſſeth, *Math.* 14. 2. that he was ſome great Prophet, or *John* Baptiſt that was riſen from the dead; therefore mighty works did ſhew themſelves in him; and Chriſt pleads this as a teſtimony of himſelf, the works that he had done; *Joh.*14.11,12. *Believe me, that I am in the Father, and the Father in me: or elſe believe me for the very works ſake. The works that I do, they teſtifie of me.*

4. Prophets were ſet to give warning of approaching evils, *Jer.*6.10. *To whom ſhall I ſpeak and give warning that they may hear? behold, their ear is uncircumciſed, that they cannot hearken: behold, the word of the Lord is unto them a reproach: they delight not in it.*

Thus *Jehoſaphat* ſet the *Levites* and the Prophets for Judgement and Controverſies; and they ſhould ever warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon them, and upon all their brethren. Thus *Ezek.* 33. 2, 3, 4, 5 6. *They ſhall take a man of their Coaſts, and ſet him for a Watchman; if when he ſee the Trumpet come upon the Land, he blow the Trumpet, and warn the people, then whoſoever heareth the ſound of the Trumpet, and taketh not warning, if the ſword come, and take him away, his blood ſhall be on his own head. He heard the ſound of the Trumpet, and took not warning, his blood ſhall be upon him; but he taketh warning, ſhall deliver his ſoul: But if the Watchman ſee the ſword come, and blow not the Trumpet, and the people be not warned; if the ſword come, and take any perſon from among them, he is taken away in his iniquity, but his blood I will require at the Watchman hands*: This is a Prophets duty to warn.

Thus Chriſt he is a Prophet; he warns the people; this was his Meſſage into the word, which he diſcovered in the Goſpel, namely, to warn the people that that they ſhould flee from the wrath to come; and not only in perſon, but he ſent his Meſſengers for this purpoſe. *Paul*, Acts 20. 31, *Who by the ſpace of three years, ceaſed not to warn every man night and day with tears.* Alſo *Col.* 1. 28. *Chriſt the hope of glory, whom they preached, warning every man, and teaching every man in all wiſdome, that they might preſent every man perfect in Jeſus Chriſt.*

5. Prophets had the gift of foretelling future events,

events, and that according to divine revelation, as they were inſpired of God. *Acts* 3.24. *Yea, and all the Prophets from* Samuel, *and thoſe that follow after, as many as have ſpoken, have likewiſe fore-told of theſe dayes.* Prophets of old were called βυβλοι, συνετοὶ, φρόνιμοι, Councellors, wiſe and prudent. Thus *Davids* being King and Prophet, are paraphraſed on, 1 *Sam.* 16. 18. *The ſon of* Jeſſe, *the* Bethlehemite, *a mighty valiant man, a man of War, and prudent in matters*, that is, *both a King and a Prophet*: And that theſe prudent men had the faculty of fore-ſeeing, is clear. *Prov.* 22. 3. *A prudent man fore-ſeeth the evil, and hideth himſelf.* And ſo *Prov.* 27. 12. Thus it is interpretable of the ceaſing of Propheſie. 1 *Cor.* 1. 19. *I will deſtroy the Wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent.*

Thus Chriſt was a Prophet; he could fore-ſee future events; he could foretell what was to happen in after generationr; he is the βυβλος, the Councellour. *Iſa.* 9. 6. *His name ſhall be called Councellour as well as wonderfull; he is the wiſe and prudent*, the λογος, *Chriſt the power of God, and the wiſdome of God*; 1 Cor. 1. 24. Thus Chriſt could fore-tell the deſtruction of *Jeruſalem*, and the ſignes thereof, and hereby he proves himſelf to be the true Chriſt. *Mark* 13. 22, 23. *Falſe Chriſts ſhall ariſe, and falſe Prophets*, &c. *but that I am the true Chriſt, and the true Prophet, you may know hence; behold I have fore-told you all things.* A full teſtimony of his Prophetical Office, and therefore the *Samaritan* woman looked for no other argument to prove Jeſus to be the Chriſt,

then this; *John* 9. 29. *Come see a man which told me all things that ever I did, is not this the Christ?* and that this was the received opinion of those people, you may see verse 25. *I know that Messias cometh, which is called Christ.* When he is come, he will tell us all things; therefore the *Jews* and the *Samaritans* when they had found any thing which their Neighbours had lost, they were not to convert it to their own use, though the Owner could not be found, but to lay it up until the comming of the Messias, who should restore it in Righteousness: nay, in this Christ was more then a Prophet, he knew things they were ignorant in. *Luke* 10. 21. *I thank thee, O Father, that thou hast hid these things from the wise and prudent,* (that is, from the Seer or Prophet) *and hast revealed them unto babes; even so Father, for it seemed good in thy sight*: For I tell you that many Prophets and Kings have desired to see these things which you see, and have not seen them; and to hear these things which you hear, and have not heard them.

6. Prophets were lights for the people to walk by; and in this respect it was that *David* was called *The light of Israel*; not only because he was King, but because he was Prophet, 2 *Sam.* 21. 17. Thus Christ is very plain, ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the Lights of the world*; Thus Prophets were not only called *Columnæ Domini*, but *Lucernæ Israelis*, Candles of the Lord; therefore was it that Christ had such a Recourse to the Light and the candle to express a Prophets duty by, *Mat.* 5. 15, 16.

Thus

Thus Chriſt is a Prophet, a great light. *John* 12. 32. *I am the Light of the world.* And *John* 8.12. *I am the light of the world; he that followeth me, ſhall not walk in darkneſs, but have the light of life.* Other Prophets were as the light of the Moon and Stars, borrowed lights, and divided lights, but Chriſt ſhines with his own brightneſs; and thus we find the diſcovery made by the Son more glorious then all that went before, though the former were πολυμερῶς καὶ πολυτρόπως, at ſundry times, and in divers manners. *Heb.* 1. 1. *God appeared unto the fathers in times paſt by the Prophets, but hath in theſe latter dayes ſpoken to us by his Son, whom he hath made Heir of all things,* ὃς ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, who is the brightneſs or ſplendor of his Fathers Glory, and the expreſs image of his perſon, or a lively Character of his Hypoſtaſis or ſubſiſtence. *Hab.* 3,3,4. *The holy one came from Paran, his glory covered the heavens, and the earth was full of his praiſe, and his brightneſs was as the Light, and he had bright beams out of his ſide, and there was the hiding of his power.* Thus the Prophet *Iſaiah* illuſtrateth this office, *Iſa.* 9. 6. *For unto us a Child is born, unto us a ſon is given, his name ſhall be called Wonderful, Councellour, the Mighty God, the Everlaſting Father, the Prince of Peace; and in him it was that thoſe that walked in darkneſs have ſeen a great light; and thoſe that dwelt in the land of the ſhadow of death, upon them hath the light ſhined.* This was the clear Propheſie of Chriſt, which we find fulfilled in him. *Luke* 2. 32. *A light to lighten the Gentiles, and the glory*

glory of the people Iſrael, φῶς εἰς ἀποκάλυψιν. A light revealed, a light in order to a farther manifeſtation of God to the Gentles. This teſtimony Chriſt gives of himſelf, who like other light cannot make a falſe repreſentation of its ſelf. *John* 12. 46. *I am come a light into the world, that whoſoever believeth in me ſhould not abide in darkneſs.* Chriſt hath all the properties of light; to this purpoſe conſider a few particulars.

1. Light was the firſt Creature in the viſible creation that God ſaw any beauty in. *Gen.* 1.3. *God ſaid let there be light, and there was light*; till then the earth was without form and void, a Chaos,

Rudis indigeſtaque moles.

and darkneſs was upon the face of the whole earth.

Thus Chriſt is the light, in whom the Father takes complacency, and in him alſo doth he accept of men. *In whom we have redemption*, Epheſ. 1.7. *In whom we are made acceptable*, Epheſ. 1. 6. *This is my beloved Son in whom I am well pleaſed*, Mat. 3. 17. He is the *Benjamin* whom we muſt carry with us, or we muſt not ſee the Lords face; *For without faith in him it is impoſſible to pleaſe God.*

2. Light is good; and this appeared as ſoon as it was created. *Gen.* 1.4. *God ſaw the light that it was good, and God put a diſtinction between the light and between the darkneſs.*

Thus Chriſt will be acknowledged by all thoſe whom he hath redeemed from *Egyptian* darkneſs, that he is good. You that have taſted of his good-

neſs,

neſs, I appeal to your own experiences; as for thoſe that have not taſted, they will not believe, becauſe they ſee not.

3. Light manifeſteth it ſelf and other things to the eye; light diſcovers it ſelf and other Creatures to the underſtanding. *Epheſ.* 5. 13. *But all things that are diſcovered, are made manifeſt to the light; for whatſoever doth make manifeſt, is light.*

Thus Chriſt he bore witneſs, or manifeſted himſelf. *John* 8. 16,17,18. *I judge of my ſelf, and my judgement is true: Is it not written in your Law, that the witneſs of two men is true?* Deut. 17. 6. *I am one that bear witneſs of my ſelf; but yet I am not alone; the Father that ſent me, beareth witneſs of me alſo.* Thus *John* 14.21. *They that keep the Commandments, love the Father; and ſuch Chriſt will love, and manifeſt himſelf unto.* So he manifeſts his Father glory. John 17.6. *I have manifeſted thy name to the men which thou gaveſt me; I have declared thy name unto them, and will declare it.*

4. Light reproves, judges, betrayes, or condemns: thence falſe Teachers abide not the light, becauſe it detects them. Falſe Wares are not vendible, but in the dark; thence is it that the Workers of iniquity ſeek darkneſs and the ſhadow of death, that they may hide themſelves, *Job* 34. 22.

Thus Chriſt he diſcovers, betrayes, judges, reproves, condemns; therefore a believing in Chriſt is an exemption from condemnation, and not a Believing in Chriſt is Condemnatio. See for this, *John* 3. 18, 19, 20. A very clear place, *He that believeth on him, is not condemned; but he that believ-*

eth

eth not, is condemned already; and this is the condemnation, that Light is come into the world, and men love darkneſs rather then light, becauſe their deeds are evil; for every one that doth evil, hateth the light, leſt his deeds ſhould be reproved; but he that doth truth, cometh to the light, that his deeds may be made manifeſt that they are wrought of God. Here we may ſee Chriſt is the light that both manifeſteth and reproveth.

5. Light is a pleaſant Object, and deſireable; it draws the eye, clears the heart of all Creatures that are not blind; whither it appear in a Spark, a Candle, a Comet, a Star, a Worm, a Meteor, or in the Sun, it is very pleaſant; it is akin to the tree of knowledge, pleaſant to the eye, and a thing to be deſired to make one wiſe: therefore the Epithite of *Aurora* the morning, is *jucunda*; the Epithite of the night, *Opaca*, *tenebroſa*, *horribilis*, darkneſs and horror.

Thus Chriſt, he is light, the pleaſant morning Star, the day-ſpring from on high. *Luke* 1. 7, 8. Very deſireable; for Nations that knew not him ſhall run unto him. *Iſa.* 55. 5. Thus when the Watchmen knew not what the Spouſes beloved was more then another beloved, ſhe tells them that he is white and ruddy, the chief among ten thouſand; and thence is it that the promiſed ſeed is called *The Deſire of all Nations*. *Hag.* 2. 6, 7. Once more I will ſhake the heavens, and the earth, and the ſea, and the dry land, and the deſire of all Nations ſhall come, and

I will fill this houſe with glory, ſaith the Lord.

6. Light is ſuch a thing, that without it ones happineſs cannot be compleated. We look upon them as objects of pity, who cannot ſee, who cannot apprehend the light. Thus it ſeems to be as great an Emphaſis of the curſe for diſobedience, as any that can be expreſſed. *Deut.* 38. 28, 29. The Lord will ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart; and thou ſhalt groap at noon-day, as the blind groapeth in darkneſs; and thou ſhalt not proſper in thy wayes, and thou ſhalt be only oppreſſed and ſpoiled evermore, and no man ſhall ſave thee.

Thus Chriſt is the Light; him, without whom we muſt neceſſarily be miſerable. May not every poor ſoul cry out as *Abraham* in deſire of a ſon, *Gen.* 15. 2. Lord, what wilt thou give me, if I go childleſs! May not ſelf-condemning ſinners cry in the ſame language, Lord, What will become of us, if we go Chriſtleſs! Hence it was that the Apoſtle could count all things loſs that he might gain Chriſt. He would be willing to be a fool for the excellency of the knowledge of Chriſt Jeſus his Lord. Thus *Davids* ſoul was ſore troubled, *Pſalm* 6. לֹא אָבְהָה לִי *Non acquievit mihi*, his ſoul could not be at reſt in the abſence of his God, no more then the Spouſes could be in the abſence of her beloved; the word אָבְהָה *took no reſt*, is the root from whence אָב *Pater*, a father comes. Chriſt is as a Father, in whom alone a trembling Child can acquieſce, can take complacency and ſatisfaction; ſo as ſoon as juſt *Simeon* had but ſeen him, this gave him con-

content; *Luke* 2. *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation.*

7. Light is in antipathy with darkneſs; in which all things are frightful and unintelligible; πάντα ἐν σκότῳ ἀδιάγνωστα μένει, all things are illegible in the dark, and all things are frightfull too, which are not eaſily diſcovered what they are; thence the dark night is a time of terror: but there is an antipathy between light and darkneſs, and they cannot be both together; Light expels that as a miſt before the bright beams of the Sun; therefore it is ſaid, *God divided the light from the darkneſs*; for ſuch contraries cannot poſſibly dwell together, or agree in one.

Thus Chriſt is light in antipathy with darkneſs; Types, Shadows, Vails, Partitions, Clouds, Miſts, all diſperſed, and were rent inſunder when Jeſus Chriſt was fully manifeſted; he was the λόγος, the Life, *John* 1. 4,5. *In him was life, and the life was the light of men, and the light ſhineth in darkneſs, and the darkneſs comprehendeth it not*; therefore Chriſt is not only the power, but the wiſdome of God. 1 *Cor.* 1. 24. *He is made of God wiſdom, as well as righteouſneſs, ſanctification and redemption.* 1 *Cor.* 1. 30. Thus the reaſon that the Jews were blind, was, becauſe there was a vail before their faces; they have it untill this day. 2 *Cor.* 3. 14,16. *But their minds were blinded, for until this day remaineth the ſame vail untaken away, which vail is done away in Chriſt.* They needed not to groap in the ſhadow when the ſubſtance was come ſo near them; this keeps them in ignorance, to wit, their poring on that which is abolished

aboliſhed, and their overlooking the more glorious tabernacle laid on another foundation. Chriſt as he is this light that is in ſuch antipathy, he came to put away deeds of darkneſs and evil works. *Epheſ.*5.11. That we might not have fellowſhip with unfruitful works of darkneſs, but rather reprove them; he came to put away Hypocriſie, which is a lurking in holes, and a loving of darkneſs. 1 *Cor.* 4. 5. *To lighten the hidden things of darkneſs, and make manifeſt the counſels of the heart.* He came to deliver from under a cloud of darkneſs, the pedagogie of the Jews in types, and ſhadows, and carnal ordinances, which Chriſt calls their *day, and the power of darkneſs. Lu.*22.53. Therfore the ſtate whereinto he brings his, is called a paſſing from darkneſs to light. 1 *Pet.*2.9. *But ye are a choſen generation, a royal Prieſthood, a peculiar people, that ye ſhould ſhew forth his praiſes, who hath called you out of darkneſs into his marvelous light*: and ſo the ſtate of grace under the Scepter of Chriſt, is abſence from darkneſs. 1 *John* 2. 8. *The darkneſs is paſt, and the light now ſhineth,* and the reaſon is, *becauſe he is light, and in him there is no darkneſs at all,* 1 John 1. 5. There is a clear place, *Col.* 1. 13. *Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son*: and we may ſee in what this darkneſs conſiſted: *Cap.* 2.14,16,17. In the hand-writing of ordinances or traditions, or Judaical ceremonies, meats, and drinks, and holy dayes, and new Moons, and Sabbaths, which things were ſhadows (only dark adumbrations of things to come) but the body is of Chriſt: ſo that as the Tabernacle ceaſed, when they got a Temple, and the ſacrifice ceaſed when redemption was made,

ſo

ſo ſhadows vaniſh before the glory of the ſun.

8 Light is obſcure as to its originall; though it do manifeſt it ſelf and other things to the eye, yet we are in ſome darkneſſe about the eſſence of it, whether it be a flame, or an impreſſion, a ſubſtance or an accident, whether it be ſomething or nothing; for accidents muſt be one of them.

Thus Chriſt is light, obſcure as to his birth, after the order of *Melchiſedeck*, *Heb.*7.3. *Without Father, and without mother, without deſcent or pedigree, haveing neither begining of days, nor end of life: but made like unto the ſon of God abideth a Prieſt for ever.* Joh. 9.29. *As for Moſes we know: but as for this man, we know not whence he is.*

9. Light is neceſſary for imployment.

1. Neceſſary for walking, *Joh.* 11.9, 10. *Jeſus anſwered and ſaid, Are there not twelve hours in the day? If any man walk in the day he ſtumbleth not, becauſe he ſeeth the light of this world. But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.*

2. Neceſſary for ſearching what is loſt, *Luk.*15.8. *The woman that hath ten pieces of ſilver, and loſeth one, doth ſhe not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it?*

3. Light is neceſſary for work, *Joh.*9.4. *I muſt work the work of him that ſent me, while it is day: the night commeth when no man can work.*

Thus

Thus Christ is the light, necessary for acceptable service; when the Apostle can do all things, it is through Christ who strengthens him, and you may see this clearly, *Joh.*15.4,5. *Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abides in me. I am the vine, ye are the branches: He that abide in me, and I in him, the same bringeth forth much fruit: for without me, or if you be severed from me, you can do nothing.*

10. Light spreds it self and disperseth its beames far abroad; thus *Act.*9. A light shone from heaven, so the prison walls could not turn the beams; a light shone in the prison, *Act.* 12.7. What cloud can hinder the light, when the glory of the Sun appears! how doth the whole Hemisphere welcome it comming! what a large room will a spark fill with its light and brightnesse!

Thus Christ and the knowledge of him, how is the Gospel dispersed in comparison of the law that fleeting shadow, which was confined to the nation of the Jews! but, under the Gospel, or since Christ came, those that were afar of, are made nigh, and we Gentiles who by nature were not branches, are now ingrafted into the living olive; *Eph.*2.11,12. *Aliens and strangers, Gentiles in the flesh, of the uncircumcision, without promise, without hope, without God in the world. Now by Christ Jesus we who were sometimes afar off, are made nigh by the blood of Christ.* So the Ark, the Testaments, and *Aarons* rod, the pot of *Mannah*, &c. was confined to the temple; thus in the day of atonement the trumpet should be

cauſed to ſound throughout all the Land, but no farther, *Lev.*25.11. But now that the light, Jeſus Chriſt, this great Prophet hath apeared, the knowledg of him hath extended far and wide, *Rom.*10.8. *But I ſay, Have they not heard? Yea verily, their ſound went into all the earth,* εἰς πᾶσαν τὴν οἰκουμένην τὰ ῥήματα αὐτῶν. It is Emphaticall, their words went as farre as there is any habitation in the earth. Thus we meet with the Queen of *Sheba*, comming from the utmoſt parts of the earth, to hear of *Solomon*, but Chriſt was greater then he; the wiſe men of the Eaſt ſaw his ſtar at ſuch a diſtance, and they came to worſhip him; and this was the Jews fear that it ſhould ſpread abroad, *Act.*4.17. When the Goſpel was manifeſt, and they could not deny it, then they thought to hinder it here; but ſay they, that it ſpread no farther among the people, let us ſtraitly threaten them that they ſpeak no more henceforth in this name. The name of Jeſus cannot be clouded though it fall in a wilderneſs; cannot be extinguiſhed, though mighty waters are let in upon it, *Luk.*17.24. *For as the lightning, that lightneth out of the one part of heaven, ſhineth to another part of heaven, ſo ſhall alſo the ſon of man be in his day*; but firſt he muſt be rejected, and ſuffer many things from this generation; and thus you may ſee how Chriſt reſembles a Prophet.

2. *I ſhall now give you a few Directions concerning what our behaviour ought to be to Chriſt under this relation.*

1. I ſhall begg leave to ſpeak a word or two, to my

my Reverend Brethren in Christ, and sons of the Prophets.

2. To the people, or the τὸ πολὺ, the multitude.

1. To the Sons of the Prophets, or the Reverend Ministers of the Gospel, briefly. Let us

1. Labour to shine, and appear in the likeness of him whose name we preach, and whose office we undertake; let us be as lights on a hill top, not only shining, but burning. Let us not be as lights under a bushel to consume without profit; Oh how did Christ consume himself in the world, all the night burning and shining! *Joh. 9. I must do the works of him that sent me.* So *Joh.* 10. 16. *Other sheep I have that are not of this fold, them also I must bring in, and they shall hear my voice.* How sad a reproof is it that Christ gives to those labourers he saw in the Market place! *Mat.* 20. 6. *He found others at the eleventh houre, and said unto them, Why stand ye here all the day idle!* This is the end why the candles are lighted, that they should shine to others; See, *Mat.* 5. 15, 16. How Christ brings in this as a consequence of their relation, Ye are the salt of the earth; but if the salt have lost its savour, it is then good for nothing but to be troden under foot; *Ye are the light of the world; but men light not candles, to put them under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men, that they seeing your good works, may glorifie your Father which is in heaven.* This is commendable in starrs, in darkest nights they shine the brightest; Are there not many in the Land, of whom I have hinted be-

fore, and now speak in heavinesse of heart, who are enemies to this great light, haters of this Prophet? who do not only sit in darknesse themselves, but instead of reflecting the Sun beams ecclipse them; whose dark conversation misguids and blinds more then their bright doctrine leads and informs; what do the stars in heaven if they reflect not the beames of of the Sun? and what do the candlesticks in the Church if they be not supporters of the light? I hope my boldnesse is pardonable; I do not take upon me peremptorily to direct those reverend and holy, of whom I am not ashamed to aske information; yet a small candle may discover the beam, as well as a torch can do the mote; as for the gratious and painfull in the Lords vineyard, they are not concerned: what I say is not intended to you; and as for the impious, and prophane (for (*proh dolor!*) I know of both sorts,) I am not concerned what they think of me; Oh that none of the vessels of the sanctuary might be empty vessels, nor those dry brests that are set, or that have undertaken to feed and fill a hungry and an empty people.

Oh how necessary is a capacious judgment, and how dangerous is it to cease drawing untill it be full! it is more commendable to have a profound and a deep understanding then a gliding & voluble tongue; though it be requisite in the Prophet to speak, yet more requisite to know; therefore of old the Prophets were called seers, workers, and labourers, but never till of late dayes that I meet with were they called Speakers; nay, Prophesie by the Apostle is preferred before speaking with tongues, 1 *Cor.* 14.5. *I would that you all spake with tongues, but rather*

rather that ye propheſied; for greater is he that propheſieth, then he that ſpeakesh with tongues, except he alſo interpret. For in that one may ſpeak what neither their ſelves, nor their Hearers underſtand; May not this be judged a reaſon why ſo many in the land be in by-paths, and go aſtray, becauſe there were more Speakers then Labourers, and more Deluders then Guides!

Two things that make the condition calamitous, and that is when the Prophets are either ignorant or unclean; theſe you may ſee in the Propheſie of *Hoſea*; Hoſ. 4. 6. *My people are deſtroyed for lack of knowledge; becauſe thou haſt rejected knowledge, I will alſo reject thee, thou ſhalt be no Prieſt to me, ſeeing thou haſt forgot the Law of thy God.* And what ſhall they be then, that never knew the Law of their God! And as for pollution or defilement, ſee the ſame Prophet, *Hoſ.* 9. 7, 8, 9. *The dayes of viſitation are come, and the day of recompence is come*; and the reaſon is, not only becauſe the Prophet is a fool, and the ſpiritual man mad, *but for the multitude of their iniquity, and their great hatred, and becauſe the man of the Spirit* (for ſo Prophets are called) *hateth the houſe of God, and they have corrupted themſelves, therefore will the Lord remember their iniquity, he will viſite their ſin.* Hence the Apoſtle promotes that ἀγάπη, the fulfilling of the Law, that love or charity to God far beyond his power of ſpeech. Though I ſpeak with the tongues of men and Angels, and have not this Love, which is the ſpring and principle of ſubjection to the royal Law, (as I have ſaid before) yet I am but as a ſounding braſs, and as a tinkling Cimbal. Nay, though he have the gift of

Prophecy; and underſtand myſteries as they do, and can do miracles as they were wont to do, yet without this all would be nothing.

2. Let us labour to miniſter holy things with holy hearts, to teach out ſpiritual food with waſhen hands. Prophets ought not only to have light in the underſtanding, but heat in the affection. How ſhould the Prophets of Chriſt who are lighted, and ſet up by him, be burnt up with zeal for him! which heat would cauſe a thirſt in the ſould that could not be quenched without ſome refreſhing ſtreams from the fountain; they who tell others the way, had need walk in it themſelves, or their hearers will think they ſpeak untruths. Oh how ſad was *Elijahs* condition, when he only remained a Prophet of the Lord! but *Baals* Prophets were 450.

Illuminated directions and ſcandalous converſations are nothing but truth in unrighteouſneſs: For this purpoſe was that judgement denounced. *Jer.* 23. 9,10,11,12. *Mine heart is broken within me becauſe of the Prophets, for the land is full of adulteries; and becauſe of ſwearing, the land mourneth; for both Prophet and Prieſt are prophane; in my houſe have I found their wickedneſs, ſaith the Lord, therefore their way ſhall be ſlippery as wayes of darkneſs*, &c. If prophaneſs be not enough to degrade a Prophet, yet it is enough to blot them out of Chriſts book of remembrance. *Mat.* 7.22. *Many will come in that day, and ſay, Lord, have we not propheſied in thy name, and in thy name have caſt out Devils, and in thy name have done wonderful works? And I will profeſs unto them, I never knew them, Depart;* and the reaſon follows

follows, οἱ ἐργαζόμενοι ἀνομίαν, ye workers of iniquity.

3. Let not our light diſcover all things as they ought to be, but as they are: call not darkneſs, light; Rebellion, Loyalty; Treachery, Fidelity: call not ſhadows, ſubſtances; forms, power; prophane, holy; falſhood, truth: Can light bluſh at any thing, except becauſe it is privy to darkneſs? and that is not poſſible. True light puts no falſe gloſs upon a painted Sepulcher: this would be pleaſing to the people; and this is that which a rebellious generation deſire moſt. *Iſa.* 30. 9, 10. *Note it, ſaith the Prophet, that this is a rebellious people, lying Children, Children that will not hear the Law of the Lord, which ſay to the Seers, See not; to the Prophets, Propheſie not right things; ſpeak unto us ſmooth things, propheſie deceits; go out of the way, turn aſide out of the path,* &c. But ſhould the Prophet hearken to this? ſee their judgement. *Ezek.* 14. 10, 11. *And if the Prophet be deceived, I will ſtretch out my hand upon him, and will deſtroy him from my people Iſrael, and they ſhall bear the puniſhment of their iniquity; the puniſhment of the Prophet, ſhall be even as the puniſhment of him that ſeeketh unto him*: And thoſe are ranked among the Wofull; *Iſa.* 5. 20, 21. *Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that call bitter ſweet, and ſweet bitter.* Brethren, it is no ſhame for the Sun to ſhine in its uſual brightneſs on an evil deed; what will light pull down its beams when it lights on a defiled ſubject! Oh then how ſhould they be diſcovered! And though the world would ſpeak evil of us, if we ſpeak but the truth of their evils: yet

it is no new thing. *John* 15. 18. *Marvail not that the world hates you; ye know that it hated me before it hated you*: And as Christ, so other true Prophets shall not be honored in their own Countrey: *Joh.* 4. 44

4. Let us direct our Prophesies according to revelation: surely the travailour must be in danger, where his guide directs contrary to the true way; was not *Ahab* thus? sincere *Michajah* spoke truth, though it was unacceptable tidings to the King, namely, that he saw all *Israel* scattered upon the hill, as sheep without a Shepherd; but he was hated for his pains, and the 400 Prophets were hearkened to, who had spoken to please the King, though it was contrary to the mind of the Lord; for they said, Go up up against *Ramoth-Gilead*, for the Lord will deliver it into thy thy hands, 1 *King.* 22. 6, 7. Yet see the event, *verse* 34, 37. The battle was lost, and the King so wounded, that he dyed. Christ the great Prophet, would neither do, nor say any thing which he had not received from his Father; therefore minor Prophets should shine according only to their illumination; they should speak what they hear, and not run before they be sent; To speak a vision which one hath nor received, makes Prophets false, and causeth shame. *Zechar.* 13. 4. 5, 6. In that day the Prophets shall be ashamed every one of his vision, when he hath propheſied; neither shall they wear a rough garment to deceive; there is much danger when the Prophets propheſie plenty against a year of Famine; and Peace against a year of War, and salvation to sinners, when they are at the very brinks of hell. See *Jer.* 14. 13, 14, 15. Then said I, Ah Lord God, Behold the Prophets say unto them,

them, Ye ſhall not ſee the ſword, neither ſhall ye ſee the Famine; but I will give you aſſured peace in this place; then the Lord ſaid unto me, the Prophets propheſie lyes in my name. I ſent them not, &c. They propheſie unto you a falſe viſion and divination, and the deceit of their hearts; therefore they ſhall periſh by ſword and famine, and the people ſhall be caſt out in their ſtreets; for the Lord will pour their wickedneſs upon them. Surely to proclaim peace to ſinners is a dangerous meſſage, when there is no peace to the wicked, ſaith the Lord. Thence they are termed to be like Foxes in the deſerts that go about to deceive, who have ſpoken, and have ſeen no viſion, *Ezek.* 13. 3, 4. This Law God gave of old, that Prophets as Ambaſſadours ſhould not ſtir, nor vary an inch from their inſtructions; Oh that this ſin could not be laid to any of the Prophets charge. *Deut.* 18. 20. But the Prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, that Prophet ſhall ſurely dye; and whatſoever the vulgar may ſay of revelations, though they are not in that manner viſible to bodily eyes as formerly; yet the Meſſengers of God have private inſtructions many times what to deliver; he of old ſpake by the Prophets, & now in latter times he hath ſpake by Chriſt; and thoſe that he ſends, though they cannot clearly diſcern this appearance, who have not the Sun riſen upon them, for the Goſpel is myſterious, yet there is a revelation made by the Sun. *Mat.* 11. 27. They are indeed humble truths, and therefore a Phariſaical people will not ſtoop in-

into the grave to find them. God makes his own his Secretaries, those to whom he reveals himself; the secrets of the Lord are with them that fear him; and though some have made bad use of this mercy in promoting their own dreams in pretence of Gospel revelation, and under a colour of divine inspiration, have promoted their diabolical delusions, which may make a sober man look upon them rather as Enthusiasts then Prophets; yet if that be Enthusiasm which *Suidas* calls so, ὅτι ὅλη ἡ ψυχὴ ἐλάμπεται ὑπὸ τοῦ θεοῦ, when the whole soul is illuminated by the Spirit of God. I could wish that all the members of the Church of God, and all the Professors of the Gospel of Christ were Enthusiasts; for this is the way wherein Christ now reveals his Will, by enlightning the understanding, and shining into the soul of man by the glorious rayes of his divine light.

2. Here are two or three directions to the people, the τὸ πολὺ, the multitude that sit under the light of Prophets.

1. Take warning of the Prophets; When you hear Christs voice, or the voice of his Messengers, be diligent, and hearken; What! will no perswasion, no terror, no threats divert your courses, nor stop you in the way! then you cannot miss the pit, if you go forward; hath God set Watchmen to preserve your souls! for so Prophets are called; then the enemy will suppress you, and destroy. *Ezek.* 33.3,4,5. *If the Watchmen see the sword come upon the Land, and blow the Trumpet, and warn the people, then whosoever heareth the sound of the Trumpet, and taketh not warning, if the sword come and take*

take him away, his blood ſhall be upon his own head; he heard the ſound of the Trumpet, and took not warning; his blood ſhall be upon him; but he that taketh warning, ſhall deliver his ſoul.

2. Prize the Prophets of Chriſt according to their worth; it is dangerous to abridge the Prophets of what is their own: See *Abimelech* reproved for it in a dream by God. *Gen.* 20. 7. Now therefore reſtore the man his wife, for he is a Prophet, and he ſhall pray for thee, and thou ſhalt live; and if you reſtore her not, know you that you ſhall ſurely die; you, and all that are thine; Men are uſually valued according to their ſerviceableneſs; now we may ſee what remarkable ſervice the Prophets have done in other times beſides their wonders, and their acceptableneſs with God; ſee *Hoſ.* 12. 13. *And by a Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was he preſerved*; And ſee what a Promiſe Chriſt leaves upon Record, *Mat.* 10. 40, 41. *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me. He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward*; and he that receiveth a righteous man in the name of a righteous, ſhall receive a righteous mans reward. Thus when *Jeroboams* hand was healed by the Prophet, he invites the Prophet home, and profers him a reward. 1 *King.* 13. 7, 8. But alas! have not the Prophets, the Meſſengers of Chriſt, cauſe now to complain, Who hath believed our report, or to whom is the arm of the Lord revealed! *Iſa.* 53. 1. Or may not the Lords Meſſengers make the ſame objection

objection that *Moses* made, when God sent him into *Egypt*; They will ask me thy name, and they will not believe me, not hearken to my voice; for they will say The Lord hath not appeared to him; and thus do hard-hearted people stop their ears at the Prophets voice; nay, many, as the *Jews* did with *Stephen*; *Act.* 7. 57. They cryed with a loud voice, and stopped their ears, and ran upon him, and cast him out of the City, and stoned him with stones; and was not this the very crime that Christ layes against *Jerusalem*, for whose desolation he wept! *Luke* 13. 34. *O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee!* A heavy crime, and the judgment is as heavy, no less then desolation. Wo to that City where there is the blood of the Prophets found at the great day of accounts; they are so much prized by God, that he reproved Kings for their sakes; and shall they be so dispised by men, that they must be hated for the truths sake! God forbid; if the Lords anointed must not be touched, then his Prophets must not be hurt, 1 *Chron.* 16. 22.

3. Labour for the truth, and the knowledge thereof, as it is in Jesus the great Prophet; and the way to know, is to enquire of Christ, who is the infallible Moderator of Controversal points; it is dangerous to abide in error, like the sandy foundation: what Superstructure soever is laid upon it, it will not abide the storm; it is no safe rock either for a Kings Throne, of *Peters Chair*, and it is more deformed when it comes from the Prophet; *Corruptio optimi pessima*, greatest lights becoming false

false gnides, lead many wrong; the sharper the edge is, it doth the more mischievous execution when it is wrong set; therefore God threatens both root and branch, head and tail; *Isa.*9.14.15. He will cut them both off: and it doth appear who it is that must be thus cut off: *verse* 15. The ancient and honourable is the head; and the Prophet that teacheth lies, is the tail; for the Leaders of the people cause them to err; and they that are led of them are destroyed; in the original it is, *Are swallowed up.* It is bad in both *buyer & seller*, to speak falshood: thus *Chrysostome* complains in his time, as we have cause to complain in ours, *Calumniatores vendunt mendacium, heus nostra atas*; alas for that age where falshood is sailable, and error takes place of truth! Now beloved, as ever you would come to the expected home, labour that you miss not your way; as ever you tender missing heaven, and losing your own souls, inquire after the truth, follow Christ this great Prophet and Luminary, who cannot misguide, who cannot deceive; it is in his breast that truth is hid, in his Gospel that it is discovered: so the measure of judging as well as walking, the line or rule for opinions as well as conversation, is the Gospel; and to differ from that is to be disorderly, to be Non-conformists, *Gal.*2.14. and this was typified to us under the Law, that in Christ only was the ultimate resolve of dubious inquiries, and that was from their *Urim* and *Thumim*, in the breast plate of the High Priest; the High-Priest who was also a great Prophet, who informed the people of the will of the Lord, as well as offered sacrifice, he wore a breastplate, which

was

was ſet with ptetious ſtones, and in the midſt was a Damond of great price; ſo that when the prophet went to inquire of the Lord, (for under that capacity I now conſider him, being he was ſo, *Exod.* 7.1. *Aaron* was High-Prieſt, and yet *Moſes* his Prophet) he lift up his hands to heaven, and if he had not the *filia vocis*, the voice from heaven ſpeaking to him, neither did find the teſtimony of the רואח הכ׳רש the inſpiration of the Holy Ghoſt, then he beheld the Diamond, in the breſtplate, and this was the way of diſcerning; if God was pleaſed, then *Adamas ardentiſſimo ſplendore promicabat, radijſq; fulgentiſſimis coruſcare quodam modo videbatur*; the ſtone appeared exceeding brigh and Orient; If God did not promiſe to hear their cry, nor anſwer their deſires, then *Lapillus nihil quicquam commutatus, ſua ſe ſpecie continebat*; there appeared no alteration at all in the ſtone; if God was diſpleaſed, *ſanguineus apparebat*, it looked red or bloody; if he threatned death, *nigro obfuſcari videbatur*; then it looked darke and black; thus they conſulted by their *Urim* and *Thummin*: and this ſhould direct us to Chriſt when we heſitate in the determination, of the neereſt or the directeſt way; he only is able to declare the will of the Father, for no man knoweth the Father, but he to whom the Son will reveale him. *Mat.* 11.27.

4. Wound not Chriſt privately; he is a Prophet, he knows who it is that wounds him though they pretend to heale. Oh how larg a volume of folly was it in thoſe people, *Mat.* 26.68. to think to blind Chriſt, and then to ſpit in his face, and bufet him and ſmite him with palmes of their hands, and then

to

to cry Prophesie unto us, thou Christ, who it is that smote thee! Oh are there not many in the world, nay professors that deal thus with Christ! take heed of wounding him that hath such a descerning eye, that nothing can be hid from; think that Christ only winks at you, but he will not put it up.

5. Humble your selves and hearken what Christ saith by his messengers; this was part of the evil which was percedaneous to the captivity, that *Zedekiah* humbled not himself, before *Jtremiah* the Prophet, speaking from the mouth of the Lord; and not only *Zedekiah*, but also the people mocked the messengers of God, and despised his words, and misused his Prophets. untill the wrath of the Lord rose against the people, untill there was no remedy; a sad state to be diseased and to despise the Physition: a dangerous journey, when the travailour misuses the Guide. We read that *Hezekiah* his solemn sacrifices were all ordered according to the commandment of *Gad* the Kings seer, and of *Nathan* the Prophet; 2 *Chor.* 29. 25. Oh shall not our conversations then be regulated according to their directions! and what a check was it that *Naamans* servants put upon their Master! 2 *King.* 5. 13. *My father, say they, If the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash and be clean?* Implying that great things are not to be denyed, when the Prophets command them: and what more is it that the messengers of Christ desire of you? is it not your clensing they breathe for? is it not to present you a holy sacrifice, acceptable to the Lord that they labor for? is it not that your souls may be

be saved, that they are so earnest with you for? Oh then what meane you to stop your eares, or to refuse obedience when their commands are no more then what they have received from their Lord and your Lord! and consider if you will not hear, what Christ your Prophet shall say at your perill, *Act.* 3.22,23. *And Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to passe, that every soul which will not hear that Prophet, shall be destroyed from among the people.* Oh deaf and stubborne hearts, heare and tremble; therefore let not that dissuade you, because they propheſie no good; perhaps it is most true; and what they have received from the Lord, would you have them to fashion, and alter it according to the time or place, (no *Nineve* must be told of their sin) or not rather to bring the place into conformity to the direction which they have received? and for any man to be hated because he propheſies not good to sinners, is the worst sin of all; it is no less then an unaccountable usurpation to constraine the eye to carry other colours to the understanding then the object is clothed withall; to expect to be healed & never hurt, to be guided and yet never controld, takes away the essence of the offices; the very multitude of the Jews, you may see, what esteem they had on a prophet, *Mat.* 21.46. so that when the chief Priests, &c. would have apprehended Christ they feared the multitude, and it was because they took Christ for a Prophet; and now there needs no other ground of fearing the multitude then to be a prophet; those that

speak

ſpeak the truth are hated; it is a ſigne that iniquity domineers, and every one refuſes to take direction; then it ſhews that they make no difference of wayes, the way to heaven or hell is of the ſame moment with them, ſo they be but paſſing forwards; Oh Chriſtians, if Chriſt be a Prophet, then ſit in the light, & have not fellowſhip with the unfruitful works of darkneſſe, but rather reprove them! *Eph.* 5.11. Shall the children of the borders, be wiſer then the children of the Kingdome! will the one hate the light for fear of reproof, and will not the other hate darkneſs for fear of defilement! will one hate light, for fear it correct him! and will not the other hate the darkneſſe, for fear it corrupt him! we need not be afraid of ſunburning or ſurſetting by Goſpel-truth; though we look worſe in the eye of the world, yet better in the eye of Chriſt; though black, yet comly; though contemptible to the wicked, yet deſireable to Chriſt; and is it not more refreſhing for yout ſoules to ſit under the warme beames of the ſun, then to loſe your ſelves, and groap in Egyptian darkneſſe? Is it not more noble and praiſe worthy to contemplate Gods glory, and inquire in the temple, then to feed our ſwiniſh nature in the cave, and den of fleſhly delights? but becauſe ſome ſeem to have good grounds of their contrary walking, & a ſufficient pledge for their refuſal to obey the command of the Prophet, I ſhall a little examine them, and leave them to fall of their ſelves; and moſt of their objections, may be brought under theſe foure.

1. Some refuſe to come to the light of this great Prophet, becauſe it is too glorious an object for

their eyes; they are not able to behold it, and therefore they desire to be excused; they tell us, they are not Eagle-eyed, and they cannot look upon the brightnesse of the sun; they cannot peirce into Gospel-mysteries, they are not able to discerne any brightnesse in them, which others admire so much. I shall only say this to such, if you cannot behold that brightnesse, and cannot look upon the Gospel-truth and the Sun of righteousnesse, then you are not right bred: you are not of the second birth; your eye is weak, you your selves are aliens and forraigners, borne in some cold Climate, if you cannot behold the sun, when you come under the Æquator, the place where it shines brightest.

2. Others refuse to come under the light of this Prophet, because the light is not conveyed in the chanel which they are impropriators of, or at least claime a propriety in; when light is not conveyed in their line, they suffer it not to come near their eye when the Prophet comes not in the way wherein they use to travail, they will not receive him; nay, many stubborn hearts will not entertaine a message, if the messenger come not in the way which they use to walk in, though his way be plaine, and his message necessary, for life and death; now this is not fair dealing with Christ; may not he who is the way, be permitted to chuse his own steps; or shall Christ fare worse, or the truth have harder entertainment, because it is dispenced by one you love not, or by one you know not? shall want of affection to the dispencer alienate your hearts from the dispensation? This is not ingenuous.

3. Others say, they fear, being made black and contemptible, if they should sit under the light of this great

great Prophet; for we ſe the *Negroes*, the *Æthiopians* are made black, and are deformed by ſitting under the ſun; as to this, I confeſſe the Evangelick ſoul, that inhabits the land of light, where the ſun is vigorous, and where they lie under the beams of the warme influence of the ſun, they are much altered, both in nature, conſtitution, and complexion; *alia vita, alia dieta*, all things are changed, and become new, but that they are deformed, that I deny: in deed the world thinks a *Negro* deformed, but they cannot be judged ſo by us, in reaſon, except we knew our ſhapes to be the paterns of beauty, which they are not; ſo the world thinks true Goſpel worſhipers to be a ſtrange, ugly inſhapen people, though it is a real ornament, and their real Glory to be ſo: for therein they come neereſt the true pattern who is Chriſt; true worſhipers are made like the infallible image of comelineſs, which is only in a reſemblence to Jeſus Chriſt.

4. Others will not come to the Prophet, becauſe he tells them of their faults: not to the light, becauſe it detects their errors; they hate the light for diſcovering, and the Prophet for telling the truth; they will not come to the light, for fear their deeds be reproved; O in my aprehenſion, this is a great impediment, for none love to be told of their miſdemeinors; many therefore hate the light, becauſe they fear it: *oderint quem metuunt*, and ſearching miniſters are rendered odious, becauſe they repreſent ſinners as they are; now how irrational is this, ſhall fear of being told of his faults make the child go to bed without his father bleſſing? ought jealouſie of condemnation to make the malefactor hate the judge? this

was the reaſon why the evil ſpirits could not abide Chriſt, becauſe he came to condemn them before their time; therefore did *Joſephs* brethren hate him, becauſe he was to be their overſeer, *Gen.* 43. 18. poor ſoul, is this the reaſon why thou wilt not come to the Touch-ſtone, for fear of being diſcovered! then it is an argument thou art not currant: dareſt thou not come and lie in the light, and let the Goſpel, the Prophet come and paſſe ſentence on the colour of thy ſins! then they may be ſuſpected to be of a ſcarlet dye; Oh how ſad is it to lie in this ſtate! ſure it is nothing but darkeneſs that makes men love darkneſſe: and if men love darkneſſe rather then light, then it is a ſigne their deeds are evil; conſider how ſad it is to lie in darkneſſe, and you will the ſooner be drawn to the light; is not darkeneſſe a ſtate wherein one may eaſily erre? the poor ſoul wonders, it doth not travaile, which is in darkneſſe, though it go never ſo faſt; may not thy ſoul eaſily be taken priſoner, eaſily robbed, ſoon be ſlain, when thou art in darkneſſe? nothing but miſtakes; every bird looks like a Vulture, and every beaſt like a beaſt of prey; every ſin looks like the ſin againſt the holy Ghoſt: & every ſpark of grace, like the grace of ſalvation, when you paſſe ſentence in the dark. Darkneſſe is a forelorne ſtate, thus the work of compunction is expreſt, where the poor ſoul imagins Chriſt to have forſaken it, and to have taken his leave, κατανύγησαν, they were pricked at the heart, that is, they were benighted in dark as to their ſearch of eternal life, in miſts, and nights, and clouds, as to the hope of their ſalvation, which ſtate of compunction is a hell, a torment to the ſoul: and indeed, hell hath this very

very Periphraſis, it is darkneſſe, extream darkneſſe: *extremæ tenebræ*; *Math.*8.12. utter darkneſſe: thus the Ancients uſed to ſet out that place of torments, *tartarus obſcurus, tartara nigra, nox atra tenebris; chaos, & nox, erebuſq; niger, & tartarus amplus, ſuplicij carcer opacus.* Alas, poor ſoul wilſt thou not come and deſire to ſit in the light, but chuſe darkeneſſe! then thou art an evil doer, or thou art blind, and canſt not ſee; theſe be the main reaſons why ignorant ſouls will not come into the light, they are not learned, they are of a different judgment, they ſhall be jeered, or their evil deeds will be diſcovered, poor excuſes.

6. Is Chriſt a great Prophet and a light, then, *Oh then walk while you have the light; you know not how ſoon the darkneſſe may overtake you.* Oh then your journey will be dangerous! take heed of being benighted in your way; and take heed of a ſpiritual frenzey, *turbine raptus ingenij*, of being rapt up with the light of a deluding fancy: alas how miſerable a time is it, when men either ſit ſtill till the Sun be ſet, and the night overtake them, or to run at every twinkling of a ſtarre! *Nunc opus eſt tanta eſt inſannia tranſeat omnis Mundus in Antyceras, gramen in Helleborum*; the graſſe of 1000. hills were it turned into Hellebore, would ſcarce purge ſome frenzifull apprehenſions; and the ſevereſt rods were they laid upon ſomemens backs, would not make them ſtirre before darkneſs comes upon them, Oh therefore, Chriſtians, obſerve what Chriſt ſaith, *Joh.*12.35. *Yet a little while is the light with you*; yet a while and you ſhall leave off this Prophet, and the voice of the Prophet; Walke while you have the light, leſt darkneſſe come upon you, for he that walk-

walketh in darkneſſe knoweth not whither he goeth; but if you refuſe, I ſhall only mourn for you, I can not helpe you; and ſhall ſhut up what I ſay of this ſecond office of Chriſt in the Prophets words, *Jer.* 13.15,16,17. *Hear ye, and give ear, be not proud: for the Lord hath ſpoken. Give glory to the Lord your God before he cauſe darkneſſe, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, and make it groſſe darkneſſe. But if you will not hear it, my ſoul ſhall weep in ſecret places for your pride, and mine eye ſhall weep ſore, and run down with tears becauſe the Lords flock is carried away captive.*

3. Conſider Chriſt as your High Prieſt that came to take away the ſin of the world, as ſhall be ſhewn hereafter, that Chriſt executed the office of the Prieſt; I need not ſpeak to thoſe who have read the Epiſtle to the *Hebrews*; only let me ſpeak ſomething to theſe particulars, which I hope may add ſome light to the explaining of Chriſt deſigne in the Goſpel.

1. The Reſemblance that is between Chriſt and the High Prieſt of the Jews.

2. How Chriſt did not only reſemble, but tranſcend any, nay all that went before him in that office.

3. Give a few directions how we ought to walk under ſuch a conſideration.

1. The reſemblance between the High Prieſt and Chriſt.

1. The high Prieſt of the Jews was to be the firſt-born, therefore we read that every firſt-born was to be ſanctified from the womb: there was a holineſs that

that did distinguish them from the vulgar, thence called *Profanum vulgus*, because not reputed so holy as the first born; therefore we read that *Esau* is called a prophane person for selling his birthright, *Heb.* 12. 16. That is, he lost the right of being Priest (for that was the right of the first-born) and he became one of the common people. That the first-born was thus separated, we find, *Exod.* 13. 2. *Sanctifie unto me all the first born; whatsoever openeth the womb, both of man and of beast, it is mine.* The first born of beasts to be the sacrifice: of man, to be the sacrificer: and if they were not set a part for the Lord, then they were to be redeemed for five pieces of silver, *Exod.* 24. 20. Which sum amounted to the price that Christ was sold for; therefore the first born was in a peculiar manner given to the Lord; thus it was an unwonted thing, very remarkable, that one first borne should not be chief, 1 *Chron.* 26. 10. Since the chief of the sons of *Hosah*, and it is added in a parenthesis, (although he was not the first borne, yet his father had made him the chief) as though it crossed the custome used amongst them.

Thus Christ is High Priest, the first borne, the chief of the family of God (redeemed shall I say) indeed the Jews paid the price of his redemption, thirty pieces of silver to *Judas*, though it was not their intention he should thereby be redeemed, for they sacrificed him when they had done; that he is the first borne, See *Luk.* 2. 7. *And she*, meaning *Mary*, *brought forth her first-borne son, and wraped him in swadling cloaths.* &c. Thus *Rom.* 8. 29. *To be the first-born among many brethren: is thus to be conformable*

to the image of his Son. And *Col* 1.15.18. it is very clear, by him we have redemption, the forgiveneſs of ſin, who is the image of the inviſible God, (as ſons are of their fathers) the firſt born of every creature; and he is before all things, and he is the head of the body, the Church, who is ἀρχὴ ὃς πρωτότοκος, the beginning, the firſt-borne from the dead, that in all things he might have the preheminence.

2. The High Prieſt was to marry a virgin, *Lev.* 21.13, 14, 15. *He ſhall take a wife in her virginity; a widow, or a divorced woman, or profane, or an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife. Neither ſhall he prophane his ſeed among his people; for I the Lord do ſanctifie him.*

Thus Chriſt is *High Prieſt*; one who deſires your pure love; his Spouſe muſt be bethrothed ſingly in the virginity or purity of the heart (for virginity is purities embleme) and he will either marry and bethroth His clean, unſpotted, and undefiled, or he will make them ſo: But though Chriſt did not fulfill this particular in the literal ſenſe, yet he doth in a myſtical and ſpiritual: and though Chriſt did not marry a virgin, for he lived a cælibate life, yet he was a *high* Prieſt in a more eminent manner; He was born of a virgin, when they were not ſo; the *high* Prieſts ſons who ſucceeded in that office, were to be born of her who was a virgin immediately before. She was wife to their father; for they were the firſt that came off her body after virginity. Now Chriſt had the preheminence here, his mother was a virgin after his birth, as well as at her Eſpouſals.

3. The

3. The *High Prieſt* was to be one of the ſons of the pople of humane ſtock; for this was a Statute both for Kings and Prieſts among the children of God. For *Kings*, Deut. 17. 15. *Thou ſhalt in any wiſe ſet him King over thee, whom the Lord thy God ſhall chuſe; one from among thy brethren ſhalt thou ſet King over thee: thou mayſt not ſet a ſtranger over thee which is not thy brother.*

2. For Prieſts, they alſo ſhould be ſuch as were deſcended from the Patriarck *Levi*. *Lev.* 22. 24, 25. *You ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut, neither ſhall ye make any offering thereof in your land*: that was the qualification of the ſacrifice, and it follows in the 25 *verſe, Neither from a ſtrangers hand ſhalt thou offer the bread of your God, becauſe corruption is in them, and blemiſhes in them*: this was the qualification of the Prieſt.

Thus Chriſt was born of a woman, and became like unto us, ſin only accepted. *Heb.* 2. 14, 16, 17. *Foraſmuch as the Children are partakers of fleſh and blood, he alſo himſelf took part of the ſame; for verily he took not on him the nature of Angels, but he took on him the ſeed of* Abraham.

4. The High Prieſt was to look that the wayes to the Cities of *Refuge* were ſo levelled, that the Malefactor might eſcape the hand of the Avenger of blood.

Thus Chriſt had his Harbinger before him uttering his voice: *Mat.* 3. 3. *Prepare ye the way of the Lord, make his paths ſtraight*; removing the ſtumbling blocks, that Chriſtians might not be hindred in running the way of ſalvation: and as that practice

ſtice was an intimation of the mercy that ſhould be in the High Prieſt, we find it fully apparent in Chriſt. *Heb.* 2. 17. *That he might be a mercifull and a faithful High Prieſt, in things pertaining to God, to make reconciliation for the ſins of the people; for in that he himſelf hath ſuffered, being tempted, he is alſo able to ſuccour thoſe that are tempted.*

5. The *High Prieſt* was born to this dignity, he was not choſen, neither did he make himſelf by power or policy. *Heb.* 5. 4. *No man taketh this honour to himſelf, but he that is called of God, as was Aaron.*

Thus Chriſt is *High Prieſt* born, the only begotten Son of God, not taking this dignity to himſelf, but it was given. *Heb.* 5. 5. So Chriſt alſo glorified not himſelf to be made an *High Prieſt*; but he that ſaid to him, *Thou art my Son, to day have I begotten thee.*

6. The *High Prieſt* was to have to do with things which belonged to God. *Heb.* 5. 1. For every *High* Prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins.

Thus Chriſt is *High Prieſt*, who hath to do with the things of God, or divine ſervice, in that forementioned place. *Heb.* 2. 17. *A faithful and merciful in things pertaining to God, to make reconciliation for the ſins of the people*: and the higher Chriſt aſcended, the more divine was his ſervice. He who is in heaven, is not now ſo much imployed in raiſing the dead, in feeding the hungry, in letting out vineyards, in curing the deaf, blind, lame, lunatick, leproſie, *&c.* but in more divine ſervices, in heavenly works, divine gifts,

gifts, inward impulſes, ſecret whiſperings, in declaring the hidden Mannah of the Kingdome, the Myſteries and the Oracles of God, broken hearts, melted ſouls, holy tempers, quiet ſpirits, ſubmiſſive frames, inward reliſhes of divine joy; ſuch things as have a tendency to purifie the conſcience, *Heb.*9.9.

7. *High Prieſts* were to intercede for the people. Thus Chriſt is high Prieſt at the Fathers right hand, interceding for the ſins of the people: This was propheſied of him: *Iſa.*53.12. It is fulfilled in the Goſpel: *Rom.* 8. 27. & 8.34. *It is Chriſt that dyed*, nay rather, *that is riſen, and maketh interceſſion for us.* And *Heb.* 7.25. *Wherefore he is able to ſave to the uttermoſt all that come unto him, ſeeing he ever liveth to make interceſſion for us*; But of this before.

8. The *High Prieſt* was to regulate the worſhip, and had the management of the Covenant, and had power to agitate affairs between God and man. *Numb.*25.11,12,13. *Phineas the ſon of Eleazar, the ſon of Aaron the Prieſt, hath turned my wrath away from the children of Iſrael, while he was zealous for my ſake among them, that I conſumed not the Children of Iſrael in my jealouſie, wherefore behold, I give unto him my Covenant of peace, and he ſhall have it, and his ſeed after him, even the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God, and made an attonement for the Children of Iſrael.*

Thus Chriſt is *high Prieſt* for ever, and hath the Covenant writ on the tables of his breaſt, who is the infallible word of truth, and who alone is able

to

to direct how the Father will be worshipped. *John* 4. 21,22,23,24. *Jesus saith, Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father; the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth;* And the woman could immediately confess that the Messias would come, and shew them this, and all things else, not knowing it to be Christ who spake to her.

9. The *High* Priest was the Chief in that great Councel in their Sanhedrim. The chief Priests and Elders were the men that were so often called, and gathered together to determine concerning Christ. *Mat.* 2.4. *&* 21.15. *&* 26. 3. *Then assembled the chief Priests, and the Scribes, and the Elders of the people into the palace of the high Priest, and consulted, that they might by subtilty take Jesus and kill him; So when they had apprehended Christ, they led him away to Caiaphas the high Priest.* Mat. 26.57. *The high Priest had authority of approving of the Prophets, or disapproving.* Deut. 18. The *High* Priest and the Councel had power to save or to destroy; the power was radicated in them; therefore Christ upbraids *Jerusalem* for the death of the Prophets, for there the great Councel or Sanhedrim sit in Christs time. *Luke* 13.33. For it cannot be that a Prophet perish out of *Jerusalem.* And when Jesus foretold his death, he tells it must be in *Jerusalem.* Mat. 16.21. *Nevertheless I must go to Jerusalem and suffer many things of the Elders and chief*

chief Prieſts, and be killed, &c. for they had power to take away life; and though they tell *Pilate* when he bad them judge him according to their Law, that it was not lawfull for them to put any man to death; yet this muſt be underſtood, that they would not crucifie any man; and thence it follows, *verſe* 32. *That the ſaying of Jeſus might be fulfilled, ſignifying what death he ſhould die*; as though the Jews could not put to death any other way, but by crucifixion; but I rather think, that it was out fear of the people, that they would not, they durſt not kill him; for we find that all the people held him as a Prophet, and therefore they durſt not lay hands on him, much leſs kill him. *Luke* 20. 19. and 2.2. Thus when the Apoſtles were impriſoned, they were brought out without violence, for the Captains feared the people, leſt they ſhould have been ſtoned. Iniquity was got to that height, that though the Synhedrim had power and authority to put to *death*, yet they durſt not, becauſe the people ſhould then loſe their liberty of tranſgreſſing.

Thus Chriſt is *high* Prieſt, who hath all judgement given into his hand; and whomſoever he will, he ſaveth; and whomſoever he will, he deſtroyeth. *John* 5. 22. *For the Father judgeth no man, but hath committed all judgement to the Son.* And verſe 25, 26, 27. *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf, and hath given him authority to execute judgement alſo, becauſe he is the Son of man*; Nay, he hath not only power to kill, or to ſave the body, but after that, hath power to caſt both body and ſoul into hell fire; whom to diſown and reject, is condemnation; and whom to know, is life eternal. 10. The

10. The *High* Prieſt cleanſed the Lepers; by which diſeaſe was typified the grand myſtery of the Goſpel, to wit, *Chriſts coming into the world to take away ſin:* And here I ſhall a little more inlarge my ſelf, that the meaneſt capacity may underſtand how his ſoul may be cured. And what was the end why Chriſt was manifeſted to the world? It was to cleanſe and purifie to himſelf a peculiar people, *&c.* typified by the *high Prieſts*, cleanſing of the Leper: where I ſhall firſt ſpeak ſomething concerning the Prieſts taking away this diſeaſe.

2. Concerning Chriſts taking away ſin.

1. Concerning the taking away the Leproſie, we may conſider theſe three things.

1. The defilement.

2. The manner of Cleanſing.

3. The qualification of thoſe that were to be cleanſed.

1. The defilement; here conſider theſe things, which all are not without their ſignification.

1. All Leproſies were of a defiling nature; they rendred the party that had them *unclean*: and more unclean then the touching of any unclean thing. Whoſoever touched a Worm, a Weaſel, a Tortiſe, a Camelion, a Lyzard, a Snail, or a Mole, he ſhould be unclean, but then theſe things might be dead. *Numb.* 11. 31. *But the Leproſie was of a defiling nature, and the Leper defiled all that touched him, though he was alive.* Lev. 13. 44. *He is a leprous man, he is unclean: the Prieſt ſhall pronunce him utterly unclean.*

2. Ordinary things defiled but for a day, *They that touched a dead carcaſe,* &c. *were to be uncleanuntil*

til the evening; yet we meet, *That whoſoever touched the dead carcaſe of a man, was to be unclean for a week*; yet never did any thing but a Leproſie make man unclean for ever, לעולם as long as he lived.

3. A Leprous mans perſon was not only defiled, but whatſoever he touched was unclean. *Numb.* 19.22. *Whatſoever the unclean perſon toucheth ſhall be unclean*: Thus ſin defiles not only our perſon, but there is a defilement goeth along with all our performances and duties, *&c.* all our abomination.

4. Such was the defilement of the Leproſie, that the Leper was excluded from the Congregation. *Numb.* 5. 2. *Command the Children of Iſrael that they put out of the Camp every Leper, and every one that hath an iſſue, and whoſoever is defiled by the dead*: Thus ſin, that deep Leproſie, excludes either out of the Congregation, or out of heaven, or out of both. Oh, it is dangerous to admit the prophane to the participation of holy things! they are to be pronounced as againſt *unclean*, Lev. 13.3.

2. Conſider the nature of the cleanſing. 1. It was to be done by the touch of the *high Prieſt*: it was the Prieſt only that could pronounce *clean*, Levit. 13, 13. 37, 59. and *Chap.* 15. 48. *Both houſe and perſon muſt be cleanſed by the Prieſt.*

Thus Chriſt muſt be he that cleanſeth ſinners: there is no name under heaven given, by which we can be ſaved, but by the name of Jeſus Chriſt. 2. It was not ordinary that the Leprous were healed of their ſores, but thoſe abode as long as they lived; therefore when Chriſt did not only cleanſe the Leper but heal him, the Jews looked upon it as a Miracle, *Luke* 5. 13. *There was not only a making clean, but*

a making whole; see it expresly set down. *The leprosie departed from them whom Christ clensed*, but not so with those that the *High Priest* of the Jewes clensed. 3. Notwithstanding the scars and sores remained; yet after the *High Priest* had pronounced them clean, they were all admitted again into the Congregation. Thus *Gehazi* was condemned to a perpetual leprosie, a leprosie for ever; yet we find that after this denouncing the leprosie and uncleaneſs upon him, he had converse with the King. 2 *King.* 8.4.5. *When he was pronounced clean, then he might come into the Congregation, though he was never healed from his sores.* Thus Christ may by justification pronounce, That the guilt shall not be imputed, though the filth be not wholly taken away by sanctification as long as a man liveth.

3. Consider the qualification of the persons that were to be clensed, and that was, they should be all over sores, wholy defiled, & then should they be pronounced *clean. Lev.* 13.12,13. *And if a Leprosie break out abroad in the skin, and cover all the skin of him that hath the plague, from the head even to the foot, wheresoever the Priest looketh, then the Priest shall consider, and behold, if the Leprosie have covered all his flesh, he shall pronounce him clean that hath the plague; it is turned white, he is clean.* A strange Law, then to be pronounced clean, when the defilement hath wholy overspread the flesh.

Thus Christ, those whom he leaves, must acknowledg their case desperate; those whom he heals, must confess themselves to be very sick; the sinner must acknowledge himself sinful, before he look after a Saviour, or before Christ will come down to save him.

2. Something

2. Something concerning Christs being High Priest in this regard, who came to take away sin: he was in this respect a High Priest; and for this end was he manifested, that he might take away the sins of the world; to raise the dead, to cleanse the defiled, to heal the Lepers, to give sight to the blind, *&c.* Here I shall shew:

I. *That Christ the High Priest takes away Sin.*

II. *What it is in sin that he takes away; and how.*

I. *That Christ came to take away sin,* Eph. 5.2, *Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour.* Thus Gal. 3.13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* This is proved also, 2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* This *John* testifies at the first sight of Christ; John 1.29. *Behold the Lamb of God that taketh away the sins of the world.* It would be no hard task for me to multiply Texts of Scripture to prove this: but I shall wave that, and lay down only these

two relations of Christ which he came in; both which witnesse in their own natural acceptation that this was his end in descending from the Father.

1. In as much as he became our surety: which Office is apparent to every considerate eye, that its tendency is to quit and set free the party bound and under obligation. *Heb.*7. 20,21, 22. And in as much as not without an oath he was made a Priest; others were made or consecrated Priests without an oath; but of him the Lord swore, and would not repent, *Thou art a Priest for ever after the order of Melchisedeck*; by so much was Jesus made a surety of a better Testament: and upon this account was it that he had a body prepared, namely that he might pay the debt which the sinners could not do; and upon this account was it that he was made under the Law; for men that are Sureties, before they enter into bond, are free from Law; but after, have the debt of the Debtor laid to their charge: Thus Christ, *Gal.* 4.5. *But when the fulnes of time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.*

2. In as much as he became our Advocate: which Office also denotes taking away of guilt. Advocates are in order, and exercised about the justification of their Clients: and Christ is thus our Advocate, who pleads for us; as our Surety he offered Estate for Estate, body for body, goods for goods, life for life: so as Advocate he pleads our cause before the Throne of Justice; and two wayes he doth this.

1. *Justitiam*

1. *Justitiam & Meritum apud Deum comparando*; He pleads the Law to be fulfilled, the debt to be paid; he pleads that he hath paid the price in his own person; and then what can further be laid to our charge? *Heb.* 9. 24,25,26. *For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us: nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself*: What can be more clear? Thus it follows, *Heb.* 7.25. *Having such a Priest-hood, he is able to save them to the uttermost, that come unto God by him; seeing he ever liveth to make intercession, to plead, or to advocate for us.*

2. *Preces nostras ut acceptæ reddantur, Deo offerendo*: if that will not prevail, though there is no doubt to be made of it, then he presents our prayers and petitions to the Father, and so they become acceptable: this is the office of Advocates, not only to plead satisfaction, but to present the Prisoners Petition; this doth Christ; *Rev.* 8. 3,4. *And another Angel came, and stood at the Altar, having a golden Censer; and there was given unto him much incense, that he should offer it with the prayers of the Saints upon the golden Altar which was before the Throne: and the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.*

2. Now in the second place let us consider, *What it is in sin that Christ takes away, and how he doth it*: and here consider these things which Christ takes away, and then he leaves but little behind.

1. The guilt of sin. 2. The filth or stain. 3. The power and dominion. 4. The sad and undoing consequences of sin: all which Christ the High Priest takes away in believers.

1. The guilt of sin is taken away by Christ, which doth comprehend these things in it, which I shall speak to in particular.

1. Imputation. 2. Debt. 3. Obnoxiousness. 4. Mortality; which four things when I have shewn that Christ takes away, there will remain nothing in the nature of guilt, but it will be removed.

1 To the making up of guilt, there is required imputation; and untill this, there can be no sense of the guilt of sin, untill sin be laid to the charge of the soul; and untill the spirit convinces us, and makes conscience point at us, and say, we are the men, and women, there will be no sense of sin; the soul is not apprehensive of offending, untill the offence be imputed, and particularly applyed. Thus we find as soon as the sense of *Sauls* carriage was charged home upon his conscience, and he found a witness in himself, telling him that *David* had not done so with him, then he lift up his voice, and wept, 1 *Sam.* 24.17,18. Thus when the sinner can say,

ay, *Lord, I am the man, I am the Traitor, the Rebel*, then guilt begins to appear, and that is terrible; this voice when it imputes ſin, it makes the ſtout heart to tremble, as the Law did, and the thunders and lightnings that were heard then; *Exod.* 19. 16. For I may ſay by this is the knowledge of ſin, as well as by the Law; ſo we find as ſoon as the ſenſe of ſin was imputed to the Jaylor in his own breaſt, then he called for a light, and ſprang in, and trembled, and fell down before *Paul* and *Silas*; *Oh then men and brethren what muſt we do to be ſaved!* *Acts* 16. 29. This is the firſt thing that is implyed in guilt, an imputation of the offence, or an application of it to the ſoul.

Now Chriſt the high Prieſt he takes away this imputation of ſin, by taking the fault to himſelf, and ſo laying our iniquities on his own ſhoulders, and bearing our tranſgreſſions in his own perſon; he diſcharges the ſoul of it, and takes their accounts on his ſcore, and ſayes, *Let your ſins be at my peril*: and thus he is διάκονος τῆς καταλλαγῆς, The Miniſter of reconciliation, having quit us from Imputation, and applyed the offence to himſelf; and that this is enough for the removal of imputation, you may learn from the firſt ſin Every one in Paradiſe did but deſire this, that they might remove the imputation from themſelves, and lay it on another, and that they thought would quit them; ſo *Adam* laid it on *Eve* the woman, and *Eve* laid it on the Serpent the Tempter. Now though the conſcience do charge ſin home, and bring into fear and thraldome, and repreſent the Executioner, the ſentence and condemnation; yet the ſoul is really free, where

ſin is not imputed to us, but to another. And this Chriſt takes upon him; *Heb.* 9. 28. Chriſt was offered to bear the ſins of many, and to them that look for him he ſhall appear without ſin. Thus it is clear, 2 *Cor.* 5. 18, 19, 21. *All things are of God who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of reconciliation; to wit, that God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes to them: for he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

2. In Guilt, or to the eſſence of guilt there is required debt, and this follows upon imputation; for untill imputation, debt is not acknowledged; till debt be acknowledged, the ſinner juſtifies himſelf, and thinks that he is clear from the blood of every man, and no man can lay a farthing to his charge; ſo that he is like the Phariſee, no debtor to the Law, but he hath done all things contained therein, paid every man his own, faſted twice a week, is no Extortioner, no Murderer, *&c. Luke* 18. 11, 12. But you may ſee in the Publican, as ſoon as he had imputed his ſin to him, he doth not ſtand to juſtifie himſelf, but to plead a Debtor, and beg mercy; he durſt not ſo much as lift up his eyes to heaven, but ſmote upon his breaſt, and ſaid, *Lord be mercifull to me a ſinner*: therefore in that implicite confeſſion in the Lords Prayer, Chriſt when he teacheth us to ask forgiveneſs, he at the ſame time teaches us to call ſins debts; knowing that none can really deſire to be forgiven, where they think they owe nothing. *Mat.* 6. 12. *And forgive us our debts, &c.*

Now

Now Christ our High Priest removes this debt, *Obligando se pro debitis nostris*, binding his person for our trespasses and engagements, by becomming our Surety for us, and entering into bond on the behalf of our souls; being made sin, that we might be made righteous; being the sacrifice, upon whom the Debt of the Sacrificer was laid; and thus he rescues us. This therefore was called Grace, as indeed it was; for he paid our debts, though he was under no previous obligation to us; nay, though Christ knew our poverty, and that we were never able to pay the score of sin, or to repay him, should he lay down his life for us: and though he knew, in case of our insufficiency, the price would be required of him who was become our Surety; yet he would bind himself on our behalfes; Oh this was free grace, to undertake to pay our debts for us, when he was in no debt to us: therefore the Apostle magnifies Grace, which bound Christ on our behalfes, when we were strangers, nay, enemies to him by wicked works. *Rom.* 5. 8.

3. There is considerable in guilt, Obnoxiousness, which follows upon the imputation of the debt: for as soon as debt is laid to the charge of the soul, and imputed to it, Oh then there is an ingenuous confession of guiltiness, which carryes with it the sence of the breach of the Law, and obnoxiousnesse to the Law, or a being liable to the penalty of the Law; and then the sinner sees himself under threatnings, curses, condemnation: and if he be not stupified then under the sense of his obnoxiousnesse, must either openly resist, and bid defiance to the Lord of

hosts, or else he must fall down, and cry for mercy, & pardon for the Lords Christs sake. Whilst a hard heart can evade debt and imputation, he will; but when sin is laid to his charge, then he becomes a Debtor, and obnoxious, agreeable to the evidence in his own conscience; and when this is demonstrated to his face, then he must either bid defiance to God, or fall down, and implore his grace: thus the brethren of *Joseph* evaded, being obnoxious as long as they could; but when he came with evidence upon them, and told them, that he could certainly divine, then they stood out no more, but cryed, *What shall we say to my Lord, what shall we speak, or how shall we clear our selves? God hath found out the iniquity of his servants; behold we are my Lords servants, both we, and he also with whom the cup is found*, Gen. 44. 15, 16.

Now Christ our High Priest takes away obnoxiousness, *Personam suam nostro loco offerendo*, by putting his person into our place: for the Law would not be satisfied without blood, for without blood there is no remission; and God having us under engagement, (to speak after the manner of men) sues his bond; and being we were unable, the Surety is found liable to the same debt: and thus the iniquity fell upon him, who knew no sin, because he was engaged with us; here was grace, free grace; and it appeared the more, in as much as the strait was greater into which poor souls were brought: thus Christ interposed as high Priest, and not only so, but as a sacrifice; the clean for the unclean, the just for the unjust, the righteous for the sinner, the Creator for the Creature, Christ for man, nay for his

his enemies. *Rom.* 5.6,7,8. *When we were yet without ſtrength, Chriſt dyed for the ungodly, and herein was Love commended,*

Chriſte Decus Cœli.

Chriſt the glory of heaven, to become a ſinner for us.

Qui dat Sceptra, gerit de ſentibus ecce coronam;

He that gives Scepters, was crowned with Thorns.

Quique refrigerium, ipſe eſt ſolaminis expers.

He that refreſhes others, wanting comfort himſelf.

Et vitæ Dominus mortuus ipſe jacet.

And that the Lord of life ſhould undergo death: Oh what love is this! Thus Chriſt entered into the holy place, not by the blood of Goats, *&c.* *Heb.* 9. 12, 13. And that he could not do this without blood, you may ſee, *Heb.* 9: 22. *And almoſt all things are by the Law purged with blood; and without blood there is no remiſſion:* Thus the ſinner ſtands *rectus in curia*, clothed in righteouſneſs, having his debt paid by another: which was ſuch a peice of folly to the heathens,

Per mortem alterius ſtultum eſt ſperaſſe ſalutem:

They counted it folly to expect ſalvation by anothers death: And why might they not count it well folly, to expect the cancelling of the bond, when the Surety had paid the debt?

4. In

4. In guilt there is mortality, being dead in Law: Guilt taking occasion by imputation and obnoxiousness, becomes exceeding sinfull; and so sin revives, and the soul dies. *Rom.7. 13. & 7.9. For I was alive without the Commandment once; but when the Law came, sin revived, and I dyed: And so sin, that it might appear sin, wrought death in him, by that which was good, to wit, the Law, and so he became exceeding sinfull.* Thus when sin is imputed, and the debt, and obnoxiousness acknowledged, then there is nothing but

Plurima mortis imago.

the image of death in every corner; Death, Hell, Condemnation,

Horror ubiq; tremor, timor undiq;, & undiq; terror,

The soul all agast, an angry God, a broken law, a guilty and condemning conscience, heaven shut, a sentence read, punishment determined, the day appointed, the Executioner ready! and what can there be then but fear and trembling, anguish, pain, complaints, sighs, tears, groans, lamentation and woe! this is the state of guilt, and the state of being dead in Law, which follows upon imputation of sin.

Now Christ our High Priest takes away this mortality, or the sense of being dead in Law, *Meritum & justitiam animabus nostris applicando*, by applying his life to us and his righteousness to us, which is done conjunctively with his not imputing sin: thus

as

as he was made sin, that we might be made righteousness; so he dyed, that we should live: thus the *Jews* when they killed their sacrifice, used to lay their hand on the head of the sacrifice, and to say, *Sis tu propitiatio pro me*, be thou my ransome or attonement; neither was the *Romans* custome much unlike it in their sacrifice; which when they had brought to the Altar, they poured wine on its head, and pul'd the hair off, and threw it into the fire, which they called *Prima Libamina*, the first taste or the foretaste of the offering; and thus *John* was to Christ; which when they had done, they took hold of the sacrifices head with one hand, and on the horns of the Altar with the other hand, and prayed that the gods would accept that for their sin, and be pacified;

Talibus orantem dictis, aramq; tenentem.

and the party whose sacrifice it was, as though it was he that should have dyed, had not the sacrifie interposed:

Ille bovem cæsurus erat qui proximus ara.

Thus did Christ; *Isa.* 53. 4, 5, 6. *He hath born our griefs, &c. He was wounded for our transgressions, and the Chastisement of our peace was upon him, and by his stripes we are healed: all we have gone astray,* &c. *And the Lord hath laid on him the iniquity of us all.* Thus Christ takes away guilt.

2. Christ

2. *Christ our high Priest, takes away the filth or stain of sin: in which stain these three things may be considered.* 1. *Defilement.* 2. *Deformity.* 3. *Defect; all which Christ takes away.*

1. There is defilement, pollution, uncleanesse, like as in the leprosie, *Lev.*13. the person unclean, the garments, the whole man, the performances, all uncleane; nay whatsoever he toucheth is uncleane; thence a sinners faith is corrupt, practices corrupt, dutyes abominations; when the *scabies peccati*, the boile of sin once appears, then may we pronounce the person unclean: for this see *Haggai.*2.13,14. *If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, shall it be holy? and the priests answered and said, No. Then said* Haggai, *If one that is unclean by a dead body, touch any of these, shall it be unclean? and the priesh answered and said, It shall be unclean. Then answered* Haggai, *and said, So is this people, and so is this nation before me, saith the Lord, and so is every work of their hands, and that which they offer there is unclean.* Therefore the duties of sinners is but filthynes, vomit, pollution, wallowing in the mire, *&c.*

Now Christ the high priest takes away this uncleanesse, this defilement, by washing the soul and the dutyes of the soul in his blood: thus as in sacrifices, there was the merit of the blood for Justification, so there was the sprinkling of the blood, and cleansing vertue of it for sanctification; *Lev.*

14.

14.6,7. and that was the manner of purification, to dip the Hyſop, *&c.* in the blood, and beſprinkle him that was to be clenſed of the leproſy: *Heb.*9.12. 13,14,19,20,21,22. read the verſes at your leiſure, 1 *John* 1.7. *And the blood of Jeſus Chriſt cleanſeth us from all ſin*, and *Titus* 2.14. *Who gave himſelf for us that he might redeem us from all iniquity, and purifie* (ἵνα καθαρίσῃ, to cleanſe, the word that is uſed for purification, under the Law,) *to himſelf a peculiar people zealous of good works.*

2. There is alſo a deformity in this uncleanneſſe; ſinners are deformed as well as unclean; all parts unſhapen, eyes, hands, tongue, feet, heart, head: and look into the ſoul, and you ſhall find it like the inſide of a grave, full of crawling worms, if not ſerpents and vipers: as in the body, you would count him a monſter where you ſee the foot and head counterchanged, or were the eye upon the forehead, or the eare on the breſt, we ſhould wonder; It is thus with ſinners ſoules, and with the powers and facultyes thereof; they are all miſplaced; the underſtanding where ignorance ſhould be; the memory, where forgetfullneſſe ſhould be; hope in the place of feare, and joy where we ſhould ſhew ſorrow; deſire ſet on, that object where loathing and diſdaine ſhould be, love where we ſhould expreſſe moſt hatred, *& viſe verſa*: this being contrary to the true patern of beauty, *voluntas Dei*, the will of God, it muſt neceſsarily follow that men are very deformed, *uncæq; manus, fœdiſſima ventris illuvies, pallidus ira, O curvæ in terris animæ*, crooked ſouls that are thus miſhapen and monſterous: like the *Chimæra*, πρῶθε λέων, ὄπιθεν δὲ δράκων, μέσση χίμαιρα: part of a dragon and part of a ſwine. Now

Now Christ our high priest takes away this deformity, by causing us to pass through a second birth: as the potter when his clay doth not bear the image he intended it, he new molds it and casts it over again: thus those who are thus deformed, they must be born over again, according to his most glorious image, in knowledg, righteousness, and true holyness: in his own likeness, whose image is the pattern of comliness; for he is the great example, according to which every man ought to be framed: thus the more we resemble Christ, the more amiable, and the less deformed; *rectum est mensura sui & obliqui*: by a straight line we may pass sentence on an arrow or on the bow: one whereof is straight, the other crooked; by Christs life we may either find a Saint or sinner: and this transforming is the ἀπὸ τὴν ἀνατολὴν the east, the sunrising, the first resurrection: this is a raising one from death to life, an educing an holy life and a straight conversation *e potentia materiæ*, out of these materials that were in themselves crooked, yet were capable of being made straight: thus Jesus Christ the High priest when he designs to make any one straight, he must take them in pieces: & this was it that seemed so difficult to *Nicodemus*, *Joh.* 3. as difficult as entering again into the mothers womb: so that conversion or regeneration is called a new birth: and the thing made by conversion, is called a new creature; and we may consider all the accidents of birth are applicable to this work.

1. In the first birth there is a father, so in the second, *James* 1.17,18. *The father of light who of his own*

own will begat us, that we should be a kind of first fruits of his creatures. That is the principal father, God: then there is subordinate father, and that is the minister of the word: 1 *Cor.* 4. 15. *For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.*

2. In birth there is a mother; thus in the second birth: and this the Apostle calls Jerusalem which is above, ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν: *Jerusalem which is above, is free, which is the mother of us all*, Gal. 4. 26.

3. In births there is the seed out of which the *fœtus* or the infant is formed; according to its variegation, so appears the forme of the creature; so of the seed of a Lion comes a Lion, of the seed of man a man, &c. Thus there is an immortall seed, the word of God, which as it is sown, so according to the operation, and retention of the faculties, formes the soul into its own shape; and this is called a being transformed by the renewing of our mindes.

4. There is in the first birth δύναμις πλαστικὴ, not only the natural tendency of the matter to such a shape, but there is an active principle, molding the parts according to that shape, which they will most freely and naturally receive: thus in the second birth there is the energy of the spirit of grace, going along with the seed of the word: and by this it is that the transformation is made.

5. In

5. In the firſt birth there are pangs and throws; thus in the ſecond, as all thoſe can experience who have undergone the ſecond birth, and have been ſtrugling for deliverance, out of the womb of ſin and bondage, into the liberty of children, the ſtate of grace, the Kingdome of heaven: thus doth Chriſt take away deformity by new forming us.

3. There is an other thing in this ſtaine or uncleanneſſe, and that is defect: and this is but a kind of deformity; for defects or redundancyes, either makes deformed; but that there is this defect, we need no more to prove then the very nature of the thing; for ſin is *abſentia rectitudinis* or *ſanitatis debitæ*, an abſence of what ought to be there, and that is defect: and may we not ſay of them, as the ſpirit ſaid of the *Laodicean* Church, they are miſerable, poor, blind, and naked! and is it not Gods complaint of ſinners that they have eyes but ſee not; eares but hear not; hearts, but they do not underſtand: here is defects enough; I may ſay of the proudeſt phariſaicall, ſelf righteous ſinner, as Chriſt himſelf ſaith, *Luk.* 18.22. ἔτι ἕν σοι λείπει there is one thing yet which thou lackeſt.

Now Chriſt our high Prieſt, he takes away theſe defects by ſupplying us out of his own treaſure, his own fullneſſe, that πᾶν πλήρωμα, that univerſal plenitude which the father hath treaſured up in him: of that fullneſſe do the children of God receive grace for grace; *Joh.*1.16. *For it hath pleaſed the father, that in him ſhould all fullneſſe dwell*, *Col.*1.19. thus the empty

empty and defective Church of *Laodicea*, Christ counsells her to buy of him *Eyesalve*, and raiment, and food; thus *God shall supply all your need, according to his riches in glory by Iesus Christ*; Thus Christ takes away the stain of sin.

3. There is a power, and a dominion in sin which Christ takes away: which dominion comprehendeth these three things; Authority, Interest, and Subjection; all which Christ our High Priest takes away.

1. There is Authority in the dominion of sin; not only a *potentia*, but a *potestas*; not only power in sins commands, but also authority; sin comming into the world now pleads custome; it is not in us only as a tyrant usurping authority, but it is in the sinner as King, as lawfull magistrate, in whose commands the soul doth acquiesce; thus sin hath a right over us because we were borne under this government, heirs of wrath, under the power of those parents who were under this government, and therefore we are under it; and seeing this right and supremacy of sin is derived to it by our birth, it is unquestionable; but if this be scrupled, there is another ground, and that is because we have yeilded our selves sins voluntary servants; and this bequeathing of our selves to the service of sin, the Apostle calls a being sold under sin: *Rom.* 7. 24. now where there is a sale, the right is conveyed to another; *quod venditur, transit in potestatem alterius*; we are now sins which hath bought us, or we are sins servants and slaves, because we have yeilded our selves; for know ye not, that to whom ye yeeld your selves servants to obey, his servants

ye are whom ye obey, whether of ſin unto death, or of righteouſneſſe unto eternall life? thus death hath a right to all ſinners, and ſin hath a right to all naturall men.

2. From the ſale of our ſelves, there follows an intereſt that ſin hath to us and in us: for as I ſaid, *quicquid venditur*, &c. That which is ſold, becomes anothers: and we have ſold our ſelves, for a meſſe of pottage ſhall I ſay! nay for hunger and nakedneſs, for ſorrow and miſery.

3. From this right, authority, and intereſt, follows ſubjection, and obedience; for being ſold we are to obey, and ſin having an intereſt we are under ſins commands, ſo that in this naturall ſtate, ſin is uncontrold, unreſiſted; when it bids go, we go; when come, we come, *&c.* Therefore it is ordinary to ſee, *alium libidini, alium ambitioni, alium voluptati, alium ſpei, omnes timori ſervientes*; To ſee one a ſlave to to the world with *Demas*, another to his gold and ſilver with *Ananias*, another to his oxen and Land, with the man in the goſpel that refuſed to come at Chriſts command; and the reaſon was, he was under another maſter: all are thus naturally become ſervants, ſome to the pleaſure, others to the profits of life, ſome to the world, others to the body or fleſh; *Agar* is in bondage with her children till this day, *Gal.*4.25. and this Chriſt tells the Jews when they denyed that they were in bondage, he tells them plainly; Whoſoever committeth ſin, is the ſervant of ſin, *Joh.*8.33,34. and therefore Satan is called a ruler, *Eph.*6.12. A Prince that worketh in the hearts

hearts of the children of disobedience, *Eph.*2.2.& sins power is called dominion; and sin a Lord *Rom*,6.14.

Now Christ our High Priest takes away sin in these respects.

1. He takes away the Authority, right and claime which sin makes to us, in as much as he hath intervened by purchasing us of the Father, so that his right (I mean as to the new borne and regenerate) supersedes sins right; For though sin was mans lord, in respect of man himself who had offered voluntary obedience; yet in respect of God, sin was but mans Jalour; and God hath not lost his right in us, though we had made defection from him, and cast off obedience to him; and Satan made forfeiture of his right, in as much as he went beyond his limits, and laid claime to Christ, in whom he found nothing of his, so he lost right to man; but though there had not been such a purchase, yet the Father gave Christ many soules when he came into the world, and those he rescued, and redeemed, and over those he hath a right, *Ioh.*17.6. and *Act.*8.28. it is clear that Christ hath bought or purchased the Church of God with his own blood, so that this purchase being of latter date then Satans, and being of him that had right to sell, the right goes out which sin can claime, and it devolves into Christ, whose we now are, bought with a price.

2. From the purchase and gift, follows an inter-

eſt, which Chriſt hath in his; thus it is with Chriſtians under the Goſpel, thoſe whom the Father hath given to the Son, as it was with the *Jewes* under the Law; they were to be holy to the Lord; for he had ſevered them from among other people, that they ſhould be his, *Lev.* 20.26. And in this reſpect Chriſt may ſay of his whom he hath juſtified, and cleanſed, and waſhed, *&c.* as God ſpeaketh of the *Iſraelites*, *Ezek.* 16. 8, 9, 10. &c. *When I paſſed by thee, and looked on thee, behold thy time was a time of love, and I ſpread my skirt over thee, and covered thy nakedneſs; yea I ſware unto thee, and entered into a Covenant with thee, and thou becameſt mine*; He hath an intereſt in his, ſeeing he hath done theſe things for them; and this intereſt further engages his mercy to them; for it follows, *verſe* 9, 10. *&c.* After there was this intereſt, *Then I waſhed thee with water, and throughly waſhed away thy blood from thee, and anointed thee with oil: I clothed thee with broidered work, and decked thee with ornaments, and put bracelets on thy neck, and a Crown on thy head; thus waſt thou decked, and didſt eat fine flower, and hony, and oil, and waſt exceeding beautifull, and didſt proſper into a Kingdom.*

3. From this right and intereſt which Chriſt hath in man, man becomes ſubject to Chriſt, that high Prieſt: ſo that here you may ſee ſins dominion falls to the ground; for if the ſoul be ſubject to Chriſt, it cannot be ſubject to Satan; for their Laws are contrary one to another: one cannot obey God and Mammon. But here is one thing more that Chriſt doth to the overthrowing of the kingdom of ſin:

for

for though he have now a right and intereſt, and the ſinner in his mind and inward man become ſubject to Chriſt; yet Satan he keeps poſſeſſion, and will abide a wraſtle, a combate, a duel before he relinquiſh. The ſtrong man hath the hold; and untill a ſtronger then he come, though his title be bad, yet he will not give up his place, ſo that Chriſt comes by ſtrong hand, and caſts him out. *Heb.*2. 14, 15. *For as much then as Children are partakers of fleſh and blood, he alſo himſelf took part of the ſame, that through death he might deſtroy him that had the power of death, and ſo deliver them that were under bondage*: Therefore as death and ſin have had their reign, their authority and power, ſo Chriſt will have his: and this you may ſee, *Rom.* 5.14,17,21. *As by diſobedience of one many were made ſinners, and ſin paſſed upon all, and raigned over all, as to condemnation; ſo by the obedience of one, and righteouſneſs of Chriſt, ſhall many be made righteous*, &c. *By the obedience of one*, that is, by our conforming to the manner of his obedience, as well as having his obedience imputed to us: and thus we are looſed from the ſlaviſh obedience to ſin; and this is the tranſlating into the liberty and freedom of the children of God: for the ſervice of Chriſt is perfect freedom; and this is the ſtate of grace, not to be under the Law, whoſe commands are mortal and deadly, as ſins Laws are; not under Laws, the obedience to which procures death and condemnation; but under Laws, the obedience to which procures eternal life; and though Chriſt have not wholly taken away this Law of ſin in the members, ye he hath enſlaved it, and brought it under ſubjectit

on: ſo that ſin in the Children of God is not as *Pharaoh* to the *Iſraelites*, a chief Maſter-Controler, as it is in the wicked; nor one in obedience to whoſe Laws they take any delight; but as the *Gibeonites* were hewers of wood. and drawers of water: ſin ſerves for good and bleſſed purpoſes, that grace may be the more viſible; and though it be in the ſoul, yet it hath not predominancy. *Rom.*6.9,13, 14,17,18 *Death ſhall have no more dominion over them; and yield not your Members inſtruments of unrighteouſneſs*, &c. *For ſin ſhall have no more dominion over you; for you are not under the* Law, *but under* Grace, *For you have obeyed from the heart that form of Doctrine which was delivered to you; for being made free from ſin, ye became the ſervants of righteouſneſs.*

4. Chriſt our high Prieſt takes away the ſad and undoing effects or conſequences of ſin; and this is that which makes ſin ſo dreadfull: hell would not be terrible, but that it torments us; fire would not be dreadfull, but that it burns and conſumes: now there are ſad dangerous conſequences of ſin that makes it ſo formidable; *Tremebundus aggredior*: I cannot but ſigh to think, much more to ſpeak of them: but I ſhall but name them.

1. There is the curſe of the Law, or the condemnation for breach of the Law, which takes place from *Deut.* 27. 26. *Curſed be he that confirmeth not all the words of the Law to do them, and all the people ſhall ſay Amen.* Now this Law knows no reſpect of perſons, no mercy; it cannot be mitigated, ſo that the Murtherer dare not appeal to the ſentence of

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the Law: the Malefactor dare not appeal to the command to be tryed by that, but by *God and his Countrey*; for mercy is a ſuperadded thing to the command extrinſecal, and of a later date; the command knows nothing but *obey and live*; *Rebel and dye*: if the Law could he moved to compaſsion, it were not juſt.

Now Chriſt our high Prieſt takes away this curſe, by being made a curſe for us: it is ſo plain, that I need not ſpeak more to it, then only mention it. *Gal.* 3.13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us; as it is written, Curſed is every one that hangeth on a Tree*: κατάρα, a curſe, or execration. which was a name that they gave to their treſpaſſe-offerings, becauſe they had the curſe and puniſhment on them, which was due to the perſon offering.

2. Another conſequence of ſin, is, being under the power of death, and being in ſlavery to the fear of death. *Rom.* 5.12. *As by one man ſin entered into the world; ſo death by ſin*; and thus death paſſed upon all men, in as much as all have ſinned: thus poor tranſgreſſors that look on their offence, muſt needs alſo ſee the curſe approaching, and death ready to overtake them. They dare not die, and yet they know they cannot live: and this is a ſad aggravation to their miſery. A thought of the grave is a hell: Sinners under the ſence of their ſin and guilt, dare no more go before the righteous Judge of heaven and earth, then the murtherer or rebel dare go before the King.

Vita cum gemitu fugit.

They dye unwillingly, and yet they are under a Law, under compulsion, in as much as they have sinned: & this was it that made *Saul* swoon when he heard this message. 1 *Sam.* 28. 19, 20. *To morrow shalt thou and thy sons be with me; then* Saul *straightway fell on the earth, for he was sore afraid*; Oh *in aternum valedicere*, to bid fat well for ever; this is dreadfull! φοβερῶν φοβερώτατον, the King of terrors; and it appears pale and wan to a guilty soul; it will arrest as sure as the soul is guilty: for it is the wages of sin, which must be paid to the sinner. And as there is a necessary connexion between work and wages, so there is between sin and death: and as those who have conceived, must bring forth or miscarry, which is worse; so those that sin, shall surely die. *James* 1.15. *Then when lust hath conceived, it bringeth forth sin; and when sin is finished, it bringeth forth death.*

¶ Now Christ our high Priest takes away this power of death, and the fear of death: having abolished death, and brought life and immortality to light through the gospel. Indeed death did raign before Christ, but he hath brought it under subjection, and hath made sins conception abortive; 1 *Cor.* 15, 53, 54, 55, 56, 57. Christ hath let us see, that we may so carry our selves in conformity to him, that corruption shall put on incorruption, & mortality put on immortality; and then death shall be swallowed up in victory; for where the body is immortal,

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as after the reſurrection it ſhall be', there will be no place for death; and therefore the Apoſtle triumphs, *O death, where is thy ſting!* &c. *Thanks be to God which giveth us victory through our Lord Jeſus Chriſt*: And well may the ſoul triumph, when death hath loſt its ſting, and the Law its ſentence, and ſin its power, and the body its mortality. Thus we ſee *Hebrews* 2. 14, 15. *That Chriſt deliuers us who through fear of death are all our life time ſubject to bondage.*

Another conſequence of ſin, is, the Fathers wrath; and this is a burden that no ingenuous child can be under, and be at reſt: And this we find to be the ſad accent of the aggravation of the Prodigals ſorrow, *Luke* 15. 18. *I have ſinned againſt heaven*; but that was not all; he had ſinned againſt his Father, and provoked his father, and forfeited his ſonne-ſhip; Oh this wounded him, *I have ſinned againſt thee, O Father, and am not worthy to be called thy ſonne!* To this purpoſe I have met with a paſſage of a learned *Rabbi Jochanan*, who is ſuppoſed to be that *John*, *Acts.* 4 6. When he began ro be ſick, and felt himſelf languiſh, and grow near his death, his Diſciples or his Schollars came to him: whom aſſoon as he ſaw, he began to weep; they looking upon him as an holy man, began to comfort him in theſe words; *O Lucerna Iſraelis! O columna Domini, unde iſte lachryma?* O thou Light of *Iſrael*! O thou Pillar of the houſe of God! whence are theſe tears, and wherefore? to whom he anſwered; *Si me adducturi eſſent coram Rege carnis & ſanguinis*; if they were about to carry me before the Kings of the earth, the Kings that are but fleſh

and

and blood, who to day are, and to morrow in the grave; though he ſhould be angry with me, *Ira ejus non eſt æterna*, his anger is not eternal; though he ſhould caſt me into priſon, *Vincula ejus non ſunt æterna*, his bondage is not eternal; and if he ſhould ſentence me to death, and kill me, yet his death is not eternal; and poſſibly I might pacifie his wrath with good words or gifts: But they are about to carry me before the King of Kings, and Lord of Lords, that is from everlaſting to everlaſting; and if he be angry with me, *Ira ejus eſt æterna, vincula æterna, occiſio æterna*; his anger will be eternal; if he caſt me into priſon, his bonds are eternal; if he kill me, his death is eternal; whom I can pacifie *Neque prece, neque precio*, neither with prayer and entreaty, nor with Bribe or Preſent: and furthermore there are two wayes before me; one to Paradiſe, the other to hell; and I know not whither of them they will lead me; *Nonne igitur flerem?* ſhall I then refrain mine eyes from tears? This was the ſenſe that thoſe of old had of the wrath of God; and indeed if it be once kindled, who can abide it? The Concomitants of which wrath you may ſee, *Ezek.* 21. 31, 32. *I will pour out my indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of the brutiſh men, and skilfull to deſtroy; thou ſhalt be for fuel to the fire; thy blood ſhall be in the midſt of the land, thou ſhalt be no more remembred, for I the Lord have ſpoken it*; thus is the wrath of God a conſequent of ſin.

Now Chriſt our high Prieſt takes away this; he pacifies

cifies the Fathers wrath by interposing and becoming our Peace-offering. So that though our sins be upon Christ, yet we see the testimony of the Father is, *That Christ is his beloved Son, in whom he is well pleased*, Mat. 3. And thus the Apostle infers our acceptance; *Ephes.* 1.5,6,7. *Our acceptance is in the beloved, in whom we have redemption through his blood.* The *Roman* Catholicks have a ceremony that doth illustrate this, and make it very plain, to wit, their *Agni Dei*; Certain Wafers of wax in the form of a lamb, mixt with holy water, which they give unto the people; and amongst other things, that these Wafers are usefull for, they are good for this; *Quod a fulgore & tempestate fideles & credentes defendunt propter virtutem benedictionis & consecrationis*, that they defend the faithfull and believer from Tempests, Thunders and Lightnings (which are Emblems of Gods wrath in Scripture) by the vertue of their sanctity given to them at their consecration; and if Consecraters add vertue, Christ was consecrated for evermore, *Heb.* 7. 28. And that this wrath is taken away, see *Rom.* 5. 8,9. *For if Christ dyed when we were yet sinners; much more being justified by his blood, we shall be saved from wrath through him.* So 1 *Thes.* 1. 10. *Even Jesus which delivered us from the wrath to come.*

4. Another consequence of sin, is, an aptitude and pronesse to sin, which comes from the commission of sin; *Peccando discas peccare*; frequent repetitions make an action facile and easie, and so grow into an habit; and this is the method that Satan uses in tempting; *A minori ad majus*; first creep

creep, and then go; *Leviora ſolent eſſe hæreſium, leviora facinorum initia*; firſt *Peter* only denyes, then he proceeds to back it with an oath, to curſe and ſwear, that he knows not Chriſt: Firſt diſpoſitions, then habits; thus ſin grows from the bud into the ſtalk, then to the bloſſome, then the fruit: ſo that ſin grows natural to the fleſh; ſo that the ſoul may doubt as *David* did of *Saul*, *I ſhall one day dye by the hand of Saul*, 1 *Sam.* 20. 31. Firſt ſin appears modeſt; but after familiarity, it grows impudent, and then it claims authority and right, and ſo ſets up an intereſt, or a kingdome croſsing the kingdom of grace, and at length comes to be a Law.

Now this Chriſt our high Prieſt takes away by working us to a conformity by degrees, and ſetting up another Law in the mind that reſiſteth the Law in the members: for as *Nemo repente fit turpiſſimus*, no man is deſperately wicked at the firſt motion; ſo no man gets to the top of piety at the firſt ſtep, but by degrees. *Rom.* 7. 21, 22. When the Apoſtle had complained of his body of death, he preſently thanks God through Chriſt, as taking away that proneſs and propenſity in the fleſh by the minds conqueſt over it. Now as the diſpoſition to ſin by frequent reiterating grows into a habit; ſo doth grace; the way which was tedious, and in which the feet of the ſoul were not uſed to tread, by often walking becomes delightſome; and the yoke by often drawing in it, becomes eaſie, and the burden light.

5. There is another conſequent in ſin, and that is

is bondage, ſlavery, thraldome; in which bondage theſe things are conſiderable.

1. In bondage there is a ſubjection; that *Agar* the mother of bondſlaves, and the type of her poſterity, was a ſervant under command, *Gal.*4.22. ἐκ παιδίσκης, a bondwoman.

2. Theſe in bondage have no title to the priviledges of ſons.

1. They have no title to the priviledges of the fathers houſe; therefore ſaith *Sarah*, Caſt out the bondwoman and her ſon, *Ger.*21.10. and *Gal.*4.30. ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, *caſt out the ſervant and her ſon.*

2. Thoſe in bondage have not right to the inheritance, as ſons have; ſo it follows with *Sarah*, *Caſt out the bondwomman and her ſon, for ſhe ſhall not inherit with my ſon*, Gal.4.30. and *Gen.*21.10.

3. In bondage there is this conſiderable, to wit a handwriting, or ſome Indenture as in binding Apprentices or, booking them, as the cuſtome is at ſtatutes in hireing ſervants; χειρόγραφον τοῖς δόγμασι, the articles in writing.

Now Chriſt our High Prieſt takes away all theſe; when the High Prieſt dyed, it was a year of libery to all captives and bondmen; and ſo it is in Chriſts death; for by this we are both made free from ſin, *and become the ſervants of righteouſneſſe*, Rom.6.18. and the Apoſtle, 1 *Cor.*7.22. tells us plainly, that the

the Lords ſervants are all freemen: and as to the right of ſons, this Chriſt intitles us in, *Epheſ.*1.10. 11. *That all might be gathered together in one in Chriſt. In whom we have obtained the inheritance of ſons*; Thoſe that were bondmen, not having any thing to do, no not ſo much as to take his name into their mouths, now made ſons, and adopted, and obtaining the priviledges of ſons; thus 1 *Pet.*1.3,4. *Bleſſed be the God and father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotton us again unto a lively hope, by the reſurrection of Chriſt from the dead*; *To an inheritance incorruptible and undefiled, reſerved for us in the heavens.* That inheritance to which we could claime no right by our firſt birth, he hath begot us again, and of bondmen made us free, of baſtards ſons, and ſo the inheritance is ours; and as for the handwriting which tyed us to this bondage, that he alſo takes away; *Col.*2.13,14. and being dead in your ſins and the uncircumciſion of the fleſh, he hath quickned you together with him, having forgiven you all treſpaſſes, blotting out the hand-writing of ordinances which was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſſe; here are the phraſes that do witneſſe the cancelling of this bond, ἐξαλείφας blotting it out; ἦρκεν ἐκ τοῦ μέσου, he took it from amongſt us, προσηλώσας τῷ σταυρῷ, he faſtned it to his croſſe, in publique view; thus we may find at large the manner of the ſeting the malefactor at liberty which will give great light to the way and manner how Chriſt ſets ſinners at liberty from this bondage, and ſlavery and fear; when any one had done any evil that ſhould cauſe the avenger of blood to follow him, he would flee

flee to a City of refuge, and the congregation ſhould judge between the ſlayer and avenger of blood, and they ſhould reſtore him to the City of refuge whether he fled, untill the death of the High Prieſt; but if the ſlayer ſhould at any time, between his offence and the death of the High Prieſt, come out of the City into the borders, he ſhould be liable to death (Chriſt is the alone rock, out of whom there is no ſafety) but at the death of the High Prieſt, the malefactor ſhould be reſtored to his poſſeſſions again, *Numb.* 35.25,26,27, 28. thus we find untill Chriſts death ſin raigned in the world, but he hath now put it under his feet; and while men are under the law of works, though they can ſometimes flye to their integrity to ſave them, yet every ſmal ſin is as a comming out of the City into the borders, and then they are liable again to the avenger of blood; but it is not ſo with thoſe that come to Chriſt; ſin doth not make them diſmaid: if we ſin we have an advocate with the father; every ſin doth not enſlave; thus you ſee the reſemblance between the High Prieſt and Chriſt, which was the firſt thing I propounded, in this office.

2. Let us alſo conſider the tranſcendency of the office of Chriſt, and the perſon of Chriſt, to this Jewiſh High Prieſt, and ſo we may be more fully convinced of his power and efficacy in taking away ſin, which was the great errand why Chriſt came into the world, as atonment was the ſpeciall imployment of the High Prieſt; we are but too apt to judge things according to their outward appearance; and thence it is that many think ſo lowly of Chriſt; they thought him ſmitten of God, and that there was no com-

lineſſe

lineſſe in him, *Iſaiah* 53.2. and indeed none can paſſe other ſentence, if they look only at the ſhell, the fleſh; but look at his Archangelicall ſoul, and you ſhall find that his nature is according to his works all myſterious, and his worth according to his birth, all glorious within; the glory of the High Prieſt under the law, was in externalls, in garments and diverſs waſhings, *&c. Exod.* 28. The coate of linnen, the embroydered girdle, the robes of blew which his 72. bells and pomegranats, *the Ephod of Gold, the purple and ſcarlet, the breſt-plate of the ſame*, the *Urim* and *Thummim*, the twelve petious ſtones, with the names of the 12 tribes, and theſe were the High Prieſts בגדי זהב golden veſtments; but we are not to look for theſe in Chriſt, they muſt be ſpiritualized, and then Chriſt puts them on; for his excellency was inward and ſpirituall; ſo he is ſaid to be more excellent, being after the order of *Melchiſedeck*, a High Prieſt for ever.

1. Chriſt our High Prieſt is more excellent, or tranſcends the High Prieſts of the Law, in his unction or anointing; *Aarons* annoynting oile was but made of principal ſpices at the beſt, Mirrh, ſweet Cinamon, ſweet *Calamus*, *Caſſia*, and *Oile Olive*; thoſe were the ingredients; but when the Lord comes to anoint his ſon, he doth it more ſolemnly and with majeſty. *Pſal.* 89.19,20. *I have exalted one from among the people, and have laid help on one that mighty*, and with holy oile have I anointed him; which otherwhere is called the oile of gladneſſe; and what this is, you may ſee, *Act.* 10. 38. πνευματι ἁγιῳ & δυναμει, *with the holy Ghoſt and with power, who came doing good, and delivering all thoſe that were under the power*

of

of Satan, because God was with him; thus he transcends in his unction.

2. The Priest after the order of *Aaron* was but anointed ordinarily to one office; but Christ was anointed to all the three offices of King, Prophet, and Priest. *Aaron* was anointed Priest, *Saul* anointed King, *Elisha* anointed prophet, *Melchisedeck* King and Priest, *Moses* Priest and Prophet, *David* King and Prophet, but *Christ* was King, Priest and Prophet, and he is said to be after the order of *Melchisedeck*, but he was the perfectest of that order; he exceeded *Melchisedeck* himself; not only King of righteousnesse, the but prophet and light of the world, and the Priest of the most high God.

3. The garments of the High Priest were of corruptible materials; they were earthly and after the fashion of this world, such as moths could corrupt, or thieves break through and steal, but Christ was not so arrayed, but he was cloathed with majesty, with beauty; with Glory as with a garment; nay see, *Psal.* 132. 16. *He was cloathed with salvation*, a garment that never was worne by man before; *He was cloathed in a vesture dipt in blood* (or in red apparel, *Isa.* 63. 2.) *and his name was called the word of God*, Rev. 19. 13.

4. The High Priest was to be without bodily blemish, which you may see clearly set forth, *Lev.* 21. 17, 18, 19, 20, 21, 22, 23. Whatsoever man he be that hath a blemish, he shall not approach to offer the food of the bread of God; he who is blind or lame, or hath a flat nose, or any thing superfluous or broken-footed,

or broken-handed, or crooke-backt, or a dwarf, or hath a blemiſh in his eye, or the ſcurvie, &c. He ſhall not come nigh to offer the offering made by fire, he ſhall not go into the vaile, nor approach the altar, becauſe he hath a blemiſh, that he profane not my ſanctuary; for I the Lord do ſanctifie them; now Chriſt he was not only without bodily blemiſh, but without ſoul blemiſh; & ſo ought thoſe to be who are imployed in the ſame worke (ſcandalous Prieſts profane the holy thing they teach.) That he was ſo holy, ſee *Heb.* 7.26. *For ſuch an High Prieſt became us, who is holy, harmleſſe, undefiled, ſeparate from ſinners, made higher then the heavens. Who need not offer for his own ſins firſt, and then for the ſins of the people.* So 1 *Pet.*1.18,19. *For they are not redeemed with ſilver and gold, corruptible things: But with the pretious blood of Chriſt, as of a lamb without ſpot or without blemiſh.*

5. The High Prieſt in his atonement, uſed to take two goates, one whereof was ſacrificed, the other was to eſcape, and carry the ſins of the people into the wilderneſſe, to be forgotten; now Chriſt he excelled here, in taking two natures, corporeal and ſpiritual, body and ſoul; the firſt was ſacrificed, the other not mortal, neither corruptible.

6. The ſacrifices of the Jewiſh High Prieſts were but the blood of bulls and goats, and the aſhes of an heifer; but Chriſt tranſcended here and made uſe of his own blood, his own life; neither by the blood of bulls and goats, and calves but by his own blood he

he entered once into the holy place, having obtained eternall redemption for us, *Hebrews* 9.12.

7. Their High Prieſt when he went to make attonment, was glad firſt to offer for himſelf, for whileſt he was compaſſed about with infirmities, he could not have compaſſion; *Heb.*9.7. not without blood which he offered for himſelf and the ſins of the people; but Chriſt as I ſaid before, he was ſo holy, *&c.* without blemiſh, that he needed not offer daily for his own ſins firſt, and then for the ſins of the people, *Heb.*7.27. for though the law made them High Prieſts which had infirmityes (to wit of ſoul) and ſo they needed to offer for thoſe infirmityes, yet the word of the oath which was ſince the the Law, maketh the ſon, who is conſecrated for evermore, *Heb.*7.28. and thus Chriſt might more eaſily pay a ſinners debt, when he himſelf was not engaged.

8. The office of the High Prieſt was not to one particular man, but to the whole race; and here ſeemed to be an imperfection; for they, *Heb.*7.23,24. were many prieſts, for they were not ſuffered to continue, by reaſon of death; but this man becauſe he continueth for ever, hath an unchangable prieſt-hood, ἀπαράβατον ἱερωσύνην a conſecration or ſacred function that paſſeth not from one to another, (then by the way I would faine know how the Pope comes to be Chriſts ſucceſſor) ſo that it follows he is therefore able to ſave them to the utmoſt, that come to God by him, ſeeing he ever lives to make interceſſion for them.

9. The atonement of the Legall High Prieſt was but from year to year, and ſo was often reiterated, which ſhewed that the people once cleanſed might returne to their vomit, and to their wallowing in the mire, or that there were failings in their atonement; but it was not ſo with Chriſt; *Heb.*9.25,26. Nor yet that he ſhould offer himſelf often, as the High Prieſt went into the holy place; but now once in the end of the world, hath he apeared to put away ſin, by the ſacrifice of himſelf, and thus *Heb.*10.10. by the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all; he did not his work of redemption ſo imperfectly, that it ſhould need a ſecond edition; and *Heb.*10.11,12,13,14. *For the High Prieſt of the Law ſtands dayly miniſtring, offering the ſame offering oftentimes, which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down at the right hand of God*, &c. *For by one offering he hath perfected for ever them that are ſanctified.*

10. The High Prieſt went once a year into the holy of holyes, and there atoned, and this was their higheſt perfection; but this holy of holyes was but a place made with hands, it was a meterial temple; but Chriſt our evangelical High Prieſt being come an High Prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; not by the blood, of bulls, & goats but by his own blood he entred in once into the holy place, and there he ſitteth at the right hand of God, expecting when his enemies ſhall be made his footſtoole.

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11. The ſacrifices of the High Prieſts under the Law, were but to the purifyng of the fleſh, but Chriſt went further, even to the purifying of the heart; ſo the Jews did interpret the Law, to have reſpect only to outward actions, ſo that their ſacrifices cleanſed but the outward man; and this you may ſee Chriſt reproves them for, when he came to put the right gloſs and interpretation on the word of the Lord and the letter of the Law; they waſh the outſide of the cup and the platter, but within they are full of extortion and exceſſe; *Math.*23.25. and thus in tithing their mint and aniſe and cummin, but neglecting the more weighty things of the Law; So that he reipects the purification of the heart; That was the thing he came to ſanctifie, that was the veſſel he would have kept clean; ſee to this purpoſe *Heb.*9.13,14. For if the blood of bulls and goats, and the aſhes of an heifer ſprinckling the unclean, ſanctifieth to the purifying of the fleſh how much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſciences from dead workes to ſerve the living God! and for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions, that were under the firſt covenant, they which are called, might receive the promiſe of the eternal inheritance; thus we may ſee Chriſt tranſcending the Jewiſh High Prieſt.

3. I now come to give a few Directions, how to behave our ſelves under this relation, or office that Chriſt ſtands in as to us.

If Christ be our High Priest, then this may encourage us at the throne, it may imbolden us in our addresses to the Father; and this the Apostle draws from this very consideration, *Heb.*4.15,16. *For we have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Christian thou hast a mediator that will not desert thy cause, if thou wilt not desert his Kingdome; thou hast an advocate, who is more tender of thy soules salvation, then he was of his own pretious blood.

2. Is Christ our High Priest? then let us accept of his way of salvation; there is no other name under heaven by which a man can be saved; he only hath the soules *Panax*, the souls All-heale; and there is a virtue in his merits to cure thy wounds and the bleeding of thy conscience; therefore be Christs Patient, and come to him for cure; behold the High Priest viewing the defilements of thy soul, and he comes with the blood of sprinkling to cleanse thee withal; he comes to apply that remedy which he hath purchased at so dear a rate, & he compassionates thee in thy sin and forlorne state; he comes weeping over stubborne hearts; and dost thou say, I am resolved to live and dye in this state of rebellion, and if I perish I perish: wilt thou refuse to entertain the High Priest under thy roof when he comes with the Candle of a searching-gospel-truth, to purge out the Leven of

of malice, or of profaneſs out of thy heart? do't thou refuſe to be gathered, or doſt thou kill the Prieſt that is ſent to thee? then thy condition is like *Jeruſalems, Thou art left deſolate, and thy ſin will find thee out.* Sinner, perhaps the day is almoſt done, and the night approaching; perhaps thy jolly life is almoſt at a period; and perhaps thy wound is growing into an Ulcer or a Gangreen?, and it comes near the heart, and wilt thou not have the remedy applyed? See the Law of redeeming that houſe or land that had been ſold to another. *Lev.* 25. *The poſſeſſion ſhould return to the Owner, but then he muſt redeem it in due time.* Verſe 30. *If a man ſell an houſe,* &c. *he may redeem it within a whole year after it is ſold; but if it be not redeemed within the ſpace of a full year, then the houſe ſhall be eſtabliſhed for ever to him that bought it throughout his generations, it ſhall not go out in the* Jubilee. I tremble to think that any ſhould have loitered the day, the laſt day wherein their ſouls can be redeemed from the power of ſin and Satan! Oh that any poor wretch ſhould ſhut his eyes untill ſalvation be paſſed by, and hidden from him! what can ſuch a poor ſoul plead? Doth not thy Chriſt ſtand daily knocking? doth he not ſend word of his approach? Doth he not ſay, *If thou wilt come, I will receive?* doth he not tell thee, He hath deſerved more at thy hands, then thou art able to give him? O ſinner! why, then wilt thou not come unto him, that thou mayſt live? or why doſt thou deal ſo perverſly with Chriſt, who came to do thy ſoul good? Wouldſt thou deal ſo with thy friend? I dare ſay thou wouldſt be aſhamed to do it; let him then be accepted by

thee, who is ſo willing to accept of thee; *Or thy blood ſhall be required at thine own hands.* What, hath Chriſt ſtretched out his arms all the day long, and wilt thou be ſtill diſobedient? and wilt thou yet gainſay? there are many in the world that count it not only a duty, but an honour to be truly Chriſtians; and doſt thou deſire only to appear ſo, but ſhame to be ſo indeed? They had a degree of Knight-hood at *Mantua*, the Members of which were called *Milites ſanguinis domini noſtri Jeſu Chriſti*, Knights of the blood of our Lord Jeſus Chriſt, whoſe device was, on a Collar two Angels in white, carrying three drops of blood, with this Motto,

Nihil iſto triſte recepto.

Nothing comes amiſs, if Chriſt come with it; and ſhall we count it honourable to wear the Garter or George, and Ignominious to wear the Goſpel or Croſs? then it is a ſign that Chriſtianity hath not its due eſteem, nor Chriſt his deſerved reſpect: If any Knights ſervice be, then I am ſure that this Knights ſervice to Chriſt is λογικὴ λατρεία, reaſonable ſervice.

3. If Chriſt be high Prieſt, then we may learn to bear ſufferings for him; he was a man of ſorrows; and can we expect better entertainment in the world then he had, and be carried patiently and ſubmiſſively under the very gall and bitterneſs of affliction? as the Lamb of God he opened not his mouth, when he was led to be our ſacrifice; in this was the perfection of our Mediator compleated; *Heb.* 2. 10.

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He was made perfect through ſuffering: this he did to ſet us an example; as the great Prophet, he taught us to ſuffer; ſo as the High Prieſt, he ſet us an example. I perſwade my ſelf that the joy and inward delight of heart, is not greater in fellowſhip with the life of Chriſt, then in fellowſhip with his ſufferings; that is, a child of God hath as much pleaſure in death, if he be convinced that it is for the ſake of Chriſt, as he hath in communion with God in the performance of ſpiritual duties: For this ſee 2 *Cor.* 1.5,6,7. *For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth in Chriſt.* And 1 *Pet.* 4.13. *Think not ſtrange concerning the fiery Tryal, &c. but rejoyce in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall be revealed, ye alſo may be glad with exceeding joy; If ye be reproached for the name of Chriſt, happy are ye, &c.* And ſee what encouragement the Apoſtle gives from the conſideration of Chriſts Prieſtly Office; *Heb.* 2.17,18. *A faithfull high Prieſt in things pertaining to God, &c. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted*; but this is a harſh cord, ſo that I ſhall not touch it any more; only conſider the preſent benefit that *David* found in his ſufferings; *Pſalm* 119.67. שרמא ענה אנו שגג *Priuſquam humiliarer ego errans*; before he was humbled or afflicted, he was in an error; and may be he was in an error about the judging of afflictions; perhaps he thought them to be more bitter then he found them to be when he taſted of them. And ſee 1 *Pet.* 2.19. *It is thanks-worthy to endure grief for conſcience towards God; to ſuffer when we*

do well is acceptable to God. And the very example of Christ is a Call to submit: *Verſ.* 21. *For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an example that we ſhould walk in his ſteps.*

4. If Chriſt be our high Prieſt, then Chriſtians ſhould ſuffer Chriſt to regulate their worſhip: The High Prieſt under the Law had the keeping of the Covenant, and the Tables of ſtone, and the power or right of interpreting them. Surely we ought to give Chriſt leave to direct us, if we own him as our Guide, our Prophet: and we will give Chriſt leave to inſtitute for us, if we own him as our Pontifex, our Oracle; we will give Chriſt leave to tell us how the Father will be worſhipped, if we look upon him as our high Prieſt. The chief Prieſt was to give order himſelf about the things of God, the affairs of the Congregation, and the ſenſe of the Law; and about Controverſals, he was alwayes the Chair man, or Moderator, the Speaker of the great Councel or the *Sanhedrim*: and thus is Chriſt, in order to the managing the affairs of the ſanctuary; ſo that they determine without truth, and without proof, who have Chriſts negative voice; and they worſhip they know not what, and they know not how, who worſhip any other way then he hath directed in his Goſpel; and you may ſee how that is, *John* 4. *In Spirit and in truth.* If the Jewiſh Pedagogy was then to be demoliſhed, ſurely by this time there ought not ſo much as the ruines of the walls, or the rubbiſh to appear: It is a character of the earthly man, and the fleſhly man, and carnal heart

heart (who is immerſt in the body, and hath his ſoul transformed according to the ſluggiſh nature of the body) that would only give God the bodily ſervice, and not the ſervice of the mind and ſoul; They fall ſhort of the righteouſneſs of the Goſpel, and come below the pattern of Chriſt, who only tithe Mint and Cummin, when the more weighty things of the Law are neglected: They are Gluttons that would have all the ſervice of God conſiſt in meats and drinks, and painted Sepulchers; who had rather be rotten within, then neglect their divers waſhings; not heeding the lavour of Regeneration, a conſcience purified from dead works to ſerve the Lord withal. Chriſt would rather have his worſhip naked, that its innocency might be ſeen, then have a private weapon carryed under ſome holy garment to wound him with all, when the pretence is only to kiſs him: in this reſpect it may be ſaid of ſome mens worſhip, as it was ſaid of a Tragedy by *Philo*, It was a very good one, if one could have ſeen it for words. Some mens worſhip would be more pretty, if it were not ſo gawdy; and it will be eaſie to miſtake the Baſtard for the Heir, if Apparrel be all the diſtinction. The Jewiſh ſervice was but to laſt untill the time of reformation, or reſtitution of all things; their meats, and drinks, and waſhings, and carnal Ordinances which were impoſed, were but to abide till the time of reformation, and that was untill Chriſt. *Heb.* 9. 10, 11. But afterward it ſhould be in the hidden Manna of the heart. I confeſs there may be a wonderfull decency and majeſty too in apparel, which is the hand-maid of the heart; but that ſhe ſhould take place of her Miſtriſs,

Miſtriſs, is but an impudent trick. It is very unſeemly for Kings Children either to be naked or in rags, ſo it is for them to have on a pied-coloured coat. Good work-men uſe to take meaſure of mens perſons, before they cut out their work; for their own perſons cannot be a Standard for all ſizes; ſo ſhould they do that ſhape garments and faſhions for conſciences; or elſe inſtead of making decent, they will make many ſlovens. Neither will the father ever correct his child, becauſe he cannot put on the coat that pinches him: Methinks the way is more rational, that conſciences ſhould be the meaſures of thoſe robes which they themſelvs muſt wear, then that the conſcience ſhould be peiced or clipped according to the faſhion of that garment which a Maſter-workman hath cut out, except he had his pattern from Chriſt. Were I to worſhip for my life, I would worſhip as Chriſt the high Prieſt hath taught me: for in goodneſs as well as in truth, Chriſts *Yea* is *yea*, and his *Nay* is *nay*; *and whatſoever is more comes of evil*: yet my Palate ſhould not be the meaſure, nor the carver of another mans dyet; for then inſtead of feeding him, I might choake him: and in cutting that which I my ſelf love, I might cut that which he loaths: what though my ſtomack will not take fleſh, ſhall I deny it to another? what though I go plain, yet my faſhion is no more obligatory to him that loves trimming, then his trimming is obligatory to me; all look upon circumſtances as indifferents: why then in an indifferent thing is my conſcience judged of another man? When it is plain by all the Philoſophy that ever I read, that the notion of ἀδιάφορον, *Indifferent*, is

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that which hath neither the conſideration of moral good nor evil in it; and though the action being circumſtantiaed becomes either good or evil: yet the difficulty will be the ſame; why ſhall man circumſtantiate that action, which Chriſt hath left indifferent? and why ſhall I be looked upon, and dealt with as an evil doer, when the action is not capable of having a moral evil in it? and though it is but fit that all things ſhould be done decently; yet I wonder who can tell, what ſhape Eccleſiaſtical garments ſhould have, ſeeing all the patterns were loſt (I am ſure they were to be loſt) when the Temple was burnt! or are not ſtrait as well as wide, or ſhort as well as long, to be accounted decent faſhions? except you judge decency according to humane cuſtome, or humane Traditions; and that this is obligatory to me under pain of puniſhment, let any tender and merciful Chriſtian judge: read over the 14. to the *Romans*, and there we may find the nature of Indifferents; where neither he that eateth, nor he that eateth not; neither he that keepeth a day, nor he that keepeth it not, ſhould deſpiſe, or judge one another; then I ſuppoſe they ought not to puniſh one another: And there is ſomething more, *verſ.* 4. *All Chriſtians are Chriſts ſervants, and only to render their accounts to him,* (and this is the Goſpel liberty that he hath purchaſed for them) *therefore who aot thou that judgeſt another mans ſervant, as pertaining to conſcience? who made thee a Judge? to his own Maſter he ſtandeth or falleth*: Miſtake me not; this liberty is but to be given in indifferents; not in neceſſaries, or thoſe which have the conſideration of moral good or evil

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in them, as these; I am to be judged, nay punished, should I take away my Neighbours Landmark; should I take away my friends life, I am to be judged: should I make that the object of worship which is not, as Saints and Angels; should I convert the food to my own use, or deny it to my Neighbour, which his Lord hath sent for him, as the Cup in the Eucharist; should I lay another foundation then that which Christ hath laid, or build contrary to his rule which he hath given, then I am punishable by the Magistrate, because these actions have apparent evil in them; they are evil works: and it is only about such actions that his power is to be exercised. Good and evil are the Objects of the Magistrates power and terror: will you not be afraid of the power? then do that which is good: *For Rulers are terrors to evil work.* Rom. 13. 2,3,4. *Do that which is good, and thou shalt have praise; but if thou dost that which is evil, be afraid; as for indifferents, thou hast thy liberty, and consider you who are Christians.* The same Author who said 1 *Cor.* 14. 40. *Let all things be done in decency and in order,* εὐσχημόνως καὶ κατὰ τάξιν, reverently, or after the best pattern; one thing before another in their proper rank; he said also, *If a man be overtaken in a fault, you that are spiritual restore such an one,* ἐν πνεύματι πραΰτητος, *in the Spirit of mildness,* Gal 6. 1. And he judged it becoming a Christians Calling to walk in all lowliness and meekness, with long-suffering, forbearing one another in Love; *Ephes.* 4. 2. Μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. And consider, that God bore with stubborn sinners forty years; and cannot

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we bear half ſo long with tender conſciences? therefore Chriſtians ſheath not your ſwords in one anothers bowels; you have a troop of ſubtile enemies who will dull the edge faſt enough.

5. Is Chriſt our High Prieſt? then we ſhoud not be irreverent in our behaviour to him; ſurely thoſe who carry themſelves irreverently before Chriſt in his worſhip, or in their common behaviour, they know not what they do, nor before whom they are; it is Chriſt your High Prieſt with whom you have to do; revile not his perſon, nor the purity of his life by thy profaneſs or indirect converſation. *Paul* pleads ignorance in this very particular for his excuſe, when he was brought before *Ananias*, and was ſmitten contrary to Law: *He ſaid, God ſhall ſmite thee thou whited wall*, &c. *And they ſaid unto him, Revileſt thou the Lords High Prieſt?* and ſee his Apologie for himſelf: *Acts* 23. 5. *I wiſt not brethren that it was the high Prieſt; for it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.* Oh but what will carnal men plead at the great day for reviling the Children of God, the Saints of God, the Son of God, the high Prieſt of God in his moſt holy and juſt commands and inſtitutions? Surely, poor ſinners dare not ſay, they wiſt not that it was the Lords High Prieſt, and the ſervants of the high Prieſt that they made ſport at: See *Zech.* 6. 11, 12. *John* 18. 22.

6. Is Chriſt the high Prieſt? Then I might (if I durſt take the boldneſs) direct a word to the right reverend fathers and brethren who are of this Evangelical

vangelical Prieſt-hood, or Goſpel-Levitical Tribe, that they would by all means labour for a conformity to this high Prieſt. *Regis ad exemplum* (provided that Kings can do no wrong, as the ſaying is) is a rule for the *Obedientia civilis*; ſo *Pontificis ad Normam* is a rule for *obedientia ſpiritualis*; to conform to the action or command of the King is to be regal and loyal in *Civils*; ſo to conform to the image of the high Prieſt, and the rule of the high Prieſt is to be upright in ſpirituals: Oh, is it not ſad, and ſhould it not be for a lamentation, when thoſe that ſhould make atonement and intercede for others, ſtand moſt need that ſome ſhould atone and intercede for them? when thoſe that ſhould compaſſionate others, are objects of pity and compaſſion themſelves! they that ſhould gently lead thoſe that are out of the way, ſhould be moſt out of the way themſelves! I am ſorry that the Church of *England*, that hath had ſo many burning and ſhining lights, ſhould now be under a cloud, and obſcure in the eſteem of other Churches, when formerly ſhe hath been their envy, and her own glory. When ſhe at whoſe light others might have had guidance, now ſtands need to borrow light from others to direct her ſelf by; It is a matter of mourning to conſider that there are many crept into this dignity; at what back door I know not; who for the time they ſhould have been guides and teachers, ſtand need to be taught the very firſt principles of the kingdome of Heaven, the Rudiments of the Oracles of God; certainly the darkneſs is great when the blind leads the blind, and the danger is great too, both fall into the ditch; *Difficile eſt Satyram non*

non scribere, it would make a dumb *Atys* speak when his father is in such danger; a very pretender will speake, to see such holy things cast to dogs; when the meanest of the people are made Priests, and the prophane are most promoted; this was *Jeroboams* sin, (who had the ten Tribes revolted for his heavy yoke he put on them, as I have mentioned before) and there was a sad Judgement waited on it: 1 *Kin.* 13 33, 34. After this thing *Jeroboam* returned not from his evil way, but made again of the lowest people Priests of the high places; whosoever would, he consecrated him, and he became one of the Priests of the high places; and this thing became sin unto the house of *Jeroboam*, even to cut it off, and to destroy it from the face of the earth; and this was the Prop and Pillar of *Jeroboams* Idolatry, that he could worship before the One, the Sun, (which they looked on as the Godhead in unity) when they were the Priests that were the most blind, and knew not what they did. 1 *King.* 12. 30, 31. *Surely brethren, it is a shame for us, who say that a man ought not to disgrace his Christian profession by an unholy Conversation, if we should be found profaning the holy Order.* Let me allude to the second to the *Romans*, Let us know there is a day comming, when God shall judge the secrets of men by Jesus Christ

the High Priest; and we are called Christians, Ministers, Ambassadors, Angels, Messengers; and we rest in our profession, and make our boast of God, and of our infallible Gospel; and we know his will, (or at least ought to do) and approve the things that are more excellent, being instructed out of the Law; and are confident of our selves, that we are guides to the blind, and lights to them that are in darkness, and instructers of the fooliſh, and teachers of babes, which have the form or scheme of knowledge, and of the truth in the Gospel; we therefore which teach others, teach we not our selves? We that preach a man should not steal, do we steal? We that say a man shall not commit adultery, do we commit adultery? We that abhor Idols, do we commit sacriledge? We that make our boast of the Law, through breaking of the Law do we dishonour God? for the name of God is blasphemed through us Ministers; for he is not a Christian who is one in the flesh; nor a Minister who is only one in his cloaths; but that is to be a Christian Priest when one so in the spirit, and not in the letter, whose praise is of God, not of men. We must all be brought before the High Priest, who hath power to depose and exalt; for he had Judicature over the *Levites*, and was able to discern *de spiritu Prophe-*

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rie, concerning the qualifications of a Prophet; reflect a while then, and ſhall we who are made the lights of the world, put darkneſs for light, and light for darkneſs? Have we, who are the Reprovers of ſin, ſeen the wicked, and conſented with him? Have we who are ſet Watch-men, hidden our lights under a buſhel? or have we faln aſleep, and not told the people their ſin? then if the ſword come, and take any from among us, they are taken away in their iniquity, but their blood ſhall be required at our hands, *Ezek.* 33.6. Will not the Church of Chriſt, the Church of *England* ſoon corrupt, if they ſhould have loſt its ſavour? Have we who ſhould have been *Veritatis athletæ*, Truths Champions, held the truth in unrighteouſneſs? Oh, if the eye of the body be dark, how great is that darkneſs! It is treacherous light that is turned into the nature of the Object: He is an unworthy and wicked ſhepherd, who ſeeing the wolf comming amongſt the Lambs of Chriſt, inſtead of laying down his life for them, turns again and helps the wolf to devour. A hypocrite, or a Cheat that profeſſeth himſelf to be of Chriſts order of Prieſt-hood, and yet in works denies him; that prohibites poiſon to his flock and ſwalloweth it himſelf; who inſtead of being the Ray or *Medium* wherein the light of the Sun is conveyed to the ſoul,

either makes a falſe repreſentation, or elſe eclipſes the light, or keeps them under the ſhadow. If Chriſt be a Father, where is his honour? and if he be a Maſter, where is his fear? O Prieſts, that deſpiſe his name! *Mal.* 1.6. And if ye ask wherein his name is deſpiſed; it is in offering polluted Bread, in making the Table of the Lord contemptible, in offering the blind for ſacrifice; this is evil. Oh ſhould not theſe things be laid to heart, leſt the Lord curſe our bleſſings, and corrupt our ſeed! The Law of Truth ſhould be found in our mouths, and we ſhould walk in the way of peace and equity, and turn many from iniquity, and the Prieſts lips ſhould preſerve knowledge, and the people ſhould ſeek the Law at his mouth, for he is the meſſenger of God; *Mal.* 2. 3, 6,7. But to depart out of the way, to cauſe many to ſtumble, to corrupt the Covenant, Oh, this is that which hath made them contemptible and baſe before the people! and when men ſay, Every one that doth evil, is good in the ſight of the Lord, and that he deligheth in them; this is dangerous, becauſe it is a profaning the Covenant, and being partial in the Law, *Mal.* 2. 17. May not the condition of *England* be compared to the Church of God in *Zedekiahs* time, who were carried captive, and yet were delivered after a while? and if the cauſe be

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the ſame in both, yet I could wiſh, that the ſame caution might be obſerved after the reſtauration as was with them.

1. See the calamity they were under; they were carried Captives into *Babylon*, the Church deſtroyed, the Temple ſacked, the young-men ſlain by the ſword in the houſe of the ſanctuary; they had no compaſſion, but took away the treaſures of the houſe of the Lord, and the treaſures of the ſanctuary, and the treaſures of the King and Princes, anb burnt down the houſe of God, and brake down the wall of *Jeruſalem*, and burnt all the Palaces thereof with fire, and deſtroyed all the veſſels thereof; and they that eſcaped of the ſword, were carried to *Babylon* ſervants and ſlaves.

2. See the Cauſe of all this miſery; was it not for the iniquity of their holy men? and had not the chief of their Prieſts a chief hand in it? 2 *Chron.* 36. 14, 15, 16. *There was* Zedeki*as that did evil in the ſight of the Lord, and humbled not himſelf before* Jeremiah *the Prophet, but ſtiffned his neck, and hardened his heart, and turned not unto the Lord.* But that was not all, *For moreover all the chief of the Prieſts, and the people tranſgreſſed very much after all the abominations of the heathen, and polluted the houſe of the Lord which he*

had ſanctified; and God ſent to them by his Meſſengers, &c. *becauſe he had compaſſion on his people, and on his dwelling place; but they mocked his Meſſengers, and deſpiſed his words, and miſuſed his Prophets, untill the wrath of the Lord came, that there was no remedy, and therefore he brought upon them the King of the* Chaldees, *&c.* It was time to block up the way, when Guides erred; time to bring the beſome off deſtruction, when the Cleanſer defiled.

But 3. Look upon their caution in this very particular, *When they return*; Oh that *England* would parallel it! when the Lord ſtirred up the heart of *Cyrus* to proclaim deliverance, and bid them return to their own land, there was a generation amongſt them crept in that could not ſhew their title to the dignity of the Prieſt-hood; and conſider how they were dealt withal; they were not to be approved, untill they had conſulted the High-Prieſts Urim and Thummin, (the manner how, I have ſhewn before) *Ezra* 2,61,62,63. Many were in the Prieſthood that could not ſhew their genealogy; therefore as polluted, they were put from the Prieſt-hood, and the *Tirſhatha* or Governour ſaid unto them, that they ſhould not eat of the holy things, untill there ſtood up a Prieſt with Urim and Thummin. Should

there

there be the ſame diligence in the Church of *Englands* Return from Captivity, it would ſhew that the Tranſgreſſors were become more cautious, and it would probably prevent the like deſolation again; but I fear, ſhould we either go to the High Prieſts Urim or Thummin, to the qualifications required by Chriſt) or to the Regiſter of Gods word, we ſhould find many crept in again who had taken wives of the daughters of *Barzilli*, and are become called afrer their names: many who inſtead of deriving their genealogy after the pattern of Chriſt, or from the ſecond birth by his Spirit, are yet of the prophane *Vulgus*, an unholy generation, *a ſacris arcendi*, rather to be driven away, then admitted to the Miniſtration of holy things; who inſtead of being a holy, harmleſs, and undefiled people, ſeparate from ſin, are yet in the gall of bitterneſs and bonds of iniquity; and theſe muſt come to juſtle out the more ſpiritual, and the more gracious, the more able, and the more learned: I doubt this pollutes the Prieſt-hood, as well by admitting the prophane Clergy, as well as the blameleſs Laity tobe the Diſpenſers of divine myſteries; and thoſe are they who inſtead of repreſenting, do beſmear and defile the immaculate Lamb of God; and inſtead of engraving the Image of Chriſt upon others hearts, have blotted

it, if not razed it out from their own; Alas! ſhould none be imployed but thoſe that are ſent by Chriſt, I fear many might ſpare their pains, (though indeed they are not guilty of too much) I fear when Chriſt comes to view the vineyard, he will find workmen that have eaten the grapes, but neither planted nor watered; many who have been Overſeers, but not workers; and will he not ſay to ſuch friends, How came you hither? or upon whoſe errand are you come? and as not many years ſince, if God had not been gracious to us, *Troja noſtra in ſegetem, alma Mater in umbram vel novercam tranſiiſſet*: Our pleaſant habitations had become a Wilderneſs, and our Nurſeries had been laid waſte, and become deſolate: So on the other hand at preſent, if it be not prevented by a conformity to Chriſt the High-Prieſt, then the ignorant, ſcandalous, and prophane, *fœdiſſimo luctu noſtram Theologiam conſpurcabunt totam*, will wholly defile the veſſels of the Sanctuary with their unwaſhen hands, and render the ſervice and worſhip of God polluted, abominable, loathſome, and unclean. Read *Joſh.* 22. 16, 17, 18, 19, 20. See who they are that were rewarded by the High Prieſt, 2 *King.* 12. 10, 11, 12. not loiterers, and thoſe that looked on but the Kings Secretary and the High-Prieſt laid out the money upon them that did the work, upon

on carpenters, and builders, maſons; and hewers of ſtone and timber, and thoſe that wrought in the houſe of the Lord; and ſo, 1 *King.*22.4,5.

7. If Chriſt be our High Prieſt, then we need not be danted at the ſight of our ſins, if we belong to Chriſt; If you have him by you who can cleanſe, you need not fear what ſin can do unto you; you ſhall be conquerers; and though ſin make many deſperate aſſaults, yet it ſhall be vanquiſht and triumphed over; thence the Apoſtle when he had conſidered Chriſts reſurrection, and exaltation, and interceſſion as High Prieſt, Oh how doth he Glory in his own minde! O death, O grave, O ſin, O Law, thanks be to God which giveth us victory through JeſusChriſt, 1 *Cor.*15 Thus when he had weighed the High Prieſts death, he preſently proclaims a jubile to all holy ſoules, *Rom.* 8. *Is it not Chriſt that is dead, nay rather that is riſen, and maketh interceſſion for us? Who ſhall ſeparate us from the Love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or nakedneſſe, or famine, or peril, or ſword? Nay I am perſwaded that neither life, nor death nor angels, nor Principalities nor Power, nor things preſent, nor things to come, Nor height, nor depth, nor any other creature ſhall ſeperate us from the love of God*

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in Christ Jesus our Lord. Remember whatsoever your infirmityes are, you have a High Prieſt that can heal them; and he is not ſo heard-hearted but he hath compaſſion on thoſe that are under diſtemper of ſoul, as he had when he was on the earth, to thoſe that were under the infirmities of body; therefore have boldneſſe, and be not danted, at the ſight of ſins; *Heb.* 4. 14, 15, 16. *Seing then that we have a great High Prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not a High Prieſt tha cannot be touched with the feeling of our infirmities: but was in all things tempted like unto us, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace and help in time of need.* Faith and prayer are poiſon for ſin, but cordials for the ſoul; and when theſe two are mixt with experience, Oh what difficulties may they attempt & prevail againſt! Thus *Sampſon, Judg.* 15. 18, 19. So *David*, 1 *Sam.* 17. 34, 35, 36. The deliverence out of the paw of the Lion and of the Beare were freſh in *Davids* memory; then what was an uncircumciſed *Philiſtine*! hath Chriſt ſatisfied for thy alienation! then what are thy lapſes, and turnings aſide! he cleanſed thee in thy blood; then what is thy infirmity! hath he changed thy nature? then he will ſure ſtraighten it;

hath

hath he ſlain the body of death? then the ſcouts are nothing; hath he purged the whole lump of leven? then what are the reliques and crumbs! be encouraged and faint not, you have a High Prieſt that heales your infirmties as well as your mortal wounds; if we ſin, we have an advocate. The Poets ſtory that *Achilles* the ſon of *Peleus* and *Thetis*, after his mother had dipped him in the Stygian water, he was invulnerable; only that part of his foot by which ſhe held him when ſhe dipped him, was not, and therefore he was mortal; it may be more truly ſaid of the ſouls of the children of God, which become invulnerable indeed, when they have been dipped in the blood of Chriſt; and though their ſins ſeem to catch hold on them as the viper did *Pauls* hand, yet they may ſhake them off as he did, and feel no harme; to this purpoſe ſee *Zech.*3.1,2. Joſuah, *The High Prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him, to be his adverſary.* And thus he doth ſtill; *But ſee what the Lord ſaith, the Lord rebuke thee, O Satan; even the* Lord *that hath choſen* Jeruſalem, *rebuke thee: is not this a brand plucked out of the fire!* Fear not, though your ſouls be defiled, yet he can cleanſe them, and cloath them in garments as white as ſnow; thus we finde the Triumphants, *Rev.* 7.9. not only with

Palms

Palms in their hand, but in white robes, which hints these three things to us, as learned Dr, *Arrowsmith.*

1. Dignity; thence the *Romane* senators had a garment on *vincens non tactas nives*, exceeding the snow in whitnesse; thence the Nobles and rulers we called חורים, thence the Greek ἥρως, an Heroe or Noble, one in white; thus when we find that *Pharaoh* made *Ioseph* a ruler and one of his Nobles, it is thus expressed, he put his own Gold ring on his finger, and clothed him in fine linnen, and put a chaine about his neck; so *Mordecai* when he went out from the King, he went in white, and a Crown of Gold on his head, *Esther.*8.15.

2. Purity; thence the Lambs wife was arrayed in fine linnen, τὰ δίκαια ὡμάτα ὅτι τῶν ἁγίων, is the the righteousnesse of the Saints; thus those who were admitted as Probationers, were called Candidates, as being such who were to manifest their purity.

3. Joy and chearfullnesse; therefore those in feasts used to have their wedding garments of white; therefore it is the wise mans councell, *Eccles.*9.7,8. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God accepts thy works; let thy head lack no oyntment, and let thy garments be alwayes white.*

Thus

Thus Saints, they ſhall be cloathed in white, they ſhall be dignified, they ſhall be purified, and they ſhall be admitted into great joy, being Chriſt the High-Prieſt ever lives to make interceſſion for them; *Sancti* ſhall be *ſanguine tincti*; the Saints are dipt in blood, and they are made both clean and ſtrong; therefore rejoyce and be ſtrong in thy confidence of the merits of Chriſt; for this take that place, *Rev.* 1.5,6. *Jeſus Chriſt who is the firſt begotten, the faithful and true Witneſs, the firſt-born from the dead, and the Prince of the Kings of the earth: unto him that loved us, and waſhed us from our ſin in his own blood* (there is purity) *and hath made us Kings and Prieſts unto God, and his Father* (there is dignity) *to him be glory and dominion for ever and ever.* Amen.

8. If Chriſt be High-Prieſt, then deny your own righteouſneſs: If any one could have releaſed themſelves, or cleanſed or juſtified themſelves, why did God ordain Prieſts under the Law? they, though they had done all, yet without the touch of the High-Prieſt, muſt needs ſay Unclean; ſo you, when you have done all, muſt ſay unprofitable ſervants; think not the humility of the Goſpel contemptible; he can as wel cure ſpiritual infirmities by thoſe means which thou thinkeſt contemptible, as he could cure blind eyes by clay,

which

which in the vulgar esteem, would be thought rather to put them out, then to make them see; *Naaman* did thus with the High Priest; he despised the waters of *Jordan*, having *Abana* and *Pharphar* in *Damascus* nearer at hand; and when the High Priest bid him go, and wash there, he was wroth, and went away sorrowfull; he despised *Jordan*, in respect of the waters of his own Countrey. Oh, dost thou despise thy own righteousness in comparison of Christs! who is the High Priest; if thy righteousness come by the Law, then thou art no debtor, thou needest not pray; thou excludest the most glorious of the attributes of God, his free grace, and his unmerited love, his Philanthropy, his love to mankind: Canst thou say, that thou madest thy self to differ? Are there not two generations that deny Christ in works? not only the prophane who do no works at all, but such as deny his Kingly office; but the legal-righteous, the self-justitiaries who deny Christs Priestly Office, and put their works in his stead; who set up their personal righteousness, and sacrifice to their own nets, and burn incense to their own endeavours; and therefore it is that these, Pharisee-like, when Christ the High Priest comes, they say, they are everywhit whole, and need no Physitian, need no curing, no clensing; sure you know

not

not your own hearts; or they are better then ever I read of any in the Gospel, if thou dare appeal to the Law, and the upright and exact performance of the Law for justification. Poor souls thus eclipse the righteousness of Christ by their illegitimate and base-born worth: They eclipse the merits of the High Priest by their own, and darken the light of the Prophet by their own glimmerings and dawnings. Poor soul! dost thou think that in thy own nature thou art rich, and standest in need of nothing? I tell thee, Nay, thou art poor and miserable, and blind, and naked: Dost thou think that thou hast done all that the Law requireth, and kept it from thy youth upward? I tell thee, Nay; but thou must go away sorrowfull; Dost thou make thy boast of the Law? thou art no Extortioner, no prophane person, no swearer, *&c.* and thinkest to be justified hereby? then the Heathen and Publican that prostrates himself in the sense of his sin, shall be sooner justified then thee: Surely you make grace void, needless, of none effect, if you go about to plead self-righteousness, and so establish the Law.

9. Is Christ high Priest? then the Saints intercession is but a fancy: if they have power or worth to prevail with God for the reconciliation or acceptance of the Believer, then

Christ

Christ is dead in vain. *Angelorum & Sanctorum Patrocinium*, the mediation of Saints and Angels, is but an invention of those that know no Christ; was any one, save the High Priest to intercede? was any any one but the High Priest to make atonement? then sure none but Christ can expiate sin; how vain therefore are they that pray to *Peter* as the Porter of heaven; to *Rochus*, to defend them against the plague; to *Raphael*, to cure their sore eyes; to *Apollonia*, to cure their aching teeth; to *Michael*, to defend them in War; to *Gregory*, *St. Christopher*, and *St. Catharine*, to preserve them in affliction? much like the fooleries of the *Thebanes*, they must have *Hercules Canopus* to keep them from fleas, *Apollo Parnopeius* to keep the mice from their cheeses. Thus the *Romans*, *Dii terrarum*, *Dii montium*, *Dii populorum*; as many gods as men; as many creators as creatures; thence they pray to St. *Romain* for the possessed; to St. *Cosmas* and *Damian* for biles: to *St. Clare* for sore eyes; to St. *Agatha* for sore breasts: and as though Christ had not the prerogative of making presentation of our prayers, the Virgin *Mary* must be employed; thence they say, *Evæ inobendientiæ nodus solutionem accepit per* Mariæ *obedientiam*, *& ipsa conteret caput tuum*; *mortem quam famina intu-*

lit

lit, famina contrivit : ſo *Caſterus* writ a controverſy, and in the front or title page impreſt the Virgin *Mary* treading upon the ſerpent, with this inſcription, *Ipſa conteret caput tuum*, ſhe ſhall bruiſe thy head; thus *Gazeus* ſports himſelf, *Lac matris miſcere volo cum ſanguine nati*: he would mingle Chriſts blood with *Maryes* breaſt-milk, to make an amidote againſt ſin; if Chriſt have copartners in Mediatory work, if Saints and Angels muſt be joint-purchaſers of everlaſting glory, if the Virgin muſt go ſharer in ſatisfaction, then what means *Heb.* 1.3. Who being the brightneſſe of his fathers glory, when he had by himſelf purged our ſins, ſat down at the Fathers right hand, at the right hand of the majeſty on high; and if we muſt in our way to the throne go by the Virgine *Mary* as they do, *Sancta virgo intercede pro me*, holy Virgin intercede for me, what means *Joh.* 16. 26. *Verily I ſay unto you, at that day you ſhall aske in my name, and I will pray the Father for you?* And if the Saints or the Virgin ſtand between

us and divine wrath, what means, 1 *Tim.* 2.6. Εἷς γὰρ θεὸς, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, *There is one mediator between God and man, the man Christ Jesus*: the way to heaven by the Saints, is far about.

10. If Christ be High Priest, then let us not set up that which Christ the High Priest came to demolish: let not us establish that which he came to abrogate, and that is the throne of sin; Dost thou delight to make Christs work of none effect? take heed; if you resist long, he can move you out of the way; if in the building of his Kingdome you will let and hinder, he will take the sword in the one hand, and take his working instrument in the other, as they did in the erection of the temple; Oh take heed of wallowing in filth, when Christ the High Priest came to cleanse; that would be swinish; and they are doggs, unclean beasts (a creature odious to the Jews as well as swine; 2*King*.8.13. *Job*.30.1. and the Jews were not to keep either swineherds or swine,) which return to their vomit when the

good

good Phyſition hath cauſed them to diſgorge, *Prov.*26.11. 2 *Pet.*2.22. How often have you laid aſide your ſins, when you have pretended to celebrate the memorial of Chriſts death your High Prieſt, like *Abrahams* leaving his ſervants behind him, when he went to ſacrifice and offer up his ſon *Iſaac*! but have you not with him returned to them again? have you not promiſed never to tranſgreſs more, when you have ſeen at a ſacrament how dear ſin coſt Chriſt? and yet when you have turned your backs, have you not been as notorious as ever? have you not made his body and blood rather the patterne of licentiouſne, then the motive to new obedience? alas, how unworthy dealing is this, and what unkindneſſe doth the ſinner ſhew here! Oh what pleaſure can any have in that ſin for which Chriſt dyed, when he coms to be a dying man? or will the remembrance of ſin in hell, abate the torments? conſider what ſin is; dare you touch the ſerpent whoſe ſting is mortal? will you ſwallow the Toad

whoſe

whose poison is incurable? well sinner, thou mayst think thou hast an antidote in the body and blood of Christ the High Priest; but know, if yon often eate poison so that it becomes natural, the antidote will not operate; if that which was thy infirmity, become thy constitution, Christs blood will have no vertue; the sun will whiten a cloth that hath contracted filth if it be but wett: but it will not do so by a complexion: one may wash of the spots off dirt in an Ermin, but not the spots in a Leopard; it is possible to make a dark complexion faire, but impossible to change an *Æthiopian*. *Cum vitium transit in naturam*, When vice becoms natural, then the soul is uncapable of Physick; well said *Seneca*, *Desinit esse remedio locus, ubi quæ fuerant vitia, mores sunt*; that soul is past cure, when the wound is become habitual; when Christs blood is troden on, then it loseth its clensing vertue; a wilful sinning after the receiving the knowledg of the truth, excluds

sacri-

ſacrifices and offerings, which is the work of the High Prieſt, *Heb.* 10. 36. Oh ſinner, take heed, admit no inlodgers: they will be cutting up the roots of grace, and replanting thoſe roots of bitterneſſe which Chriſt came to pluck up; and they will be erecting the walls and laying the foundation for that Kingdom which Chriſt came to deſtroy and demoliſh; though they be but little ſins, yet they are able to do great miſchief: the ſting of a Bee hath its ſmart as well as a ſword; a little fire kindles a great matter; a little leaven leavens the whole lump. *Pompey* had this policy that the Prince of the power of the aire doth not want: when he would ſhew his treachery, he would ſend ſome few ſouldiers into his enemies Country, who ſhould feigne themſelves lame, and ſhould only deſire to paſſe through the Country; but as ſoon as they had got poſſeſſion, they would do as much miſchief as if they had been whole and ſound; thus doth Satan, he pleads This is a little one, and thy ſoul ſhall live: or Surely

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the Lord hath not ſaid Thou maiſt not eate of the fruit of the tree; or if he have, obedience to it is but ſlaviſh, & a deny-all of thy lawful pleaſurs; but take heed, *a minore ad majus eſt methodus diaboli: ad nequitiæ culmen ut plurimum itur gradatim*; if you aſcend to the height of Satans temple, you muſt go ſtep by ſtep. Oh conſider, you that are profeſſors, never erect that which Chriſt came to throw down: do not cheriſh ſin which he ſuffered his blood to be ſhed for: there is a triple woe depends on theſe groſſe evil doers: *væ naſcenti, væ nato, væ morienti*: ſin offers ſouls holocauſts to Satan; it pollutes, divides, ſhakes, unſettels the very foundation of the Kingdome of Chriſt: it quencheth his ſpirit, defaceth his image, and that is unſufferable; ſhould any come to give you a changling for your ſon, it would grieve you: when Chriſt hath taken paines and been at coſt too, to change us, 2 *Cor.* 3. 18. that we ſhould change his image into birds, and beaſts and terreſtrial natures, and

deface

deface it, and blot it out! *Rom.* 1.23. Sin wounds the soul that Christ came to heale, *Psal.* 31.12. *Iob.* 16.12. it haſtens the hower of death, it aggravates the pains of hell, it never forgives, *Mat.* 18.31. Is the High Prieſt dead? then ſin no more, leaſt thou beeſt brought again into captivity. I have read, that a goats blood if a diamond be ſteeped in it, though no hammer will break it before, yet it will become ſo ſoft that it will be no difficult matter to cut it into what faſhion you pleaſe. Oh Chriſtian, ſhall the blood of goats operate on an Adamant? and ſhall not Chriſts blood work on thy hard heart? *Quam ferreum, ſaxeum & plus quam adamantinum cor, quod ſanguis Chriſti non emollit?* Take that counſell along with you, which Chriſt gives to the woman that he had ſet at liberty, Go thy way and ſin no more; Is Chriſt the High Prieſt dead, and become a propitiation for ſin? then ſin no more; and by this you ſhall know whether you are paſſed from the wilderneſſe

of

of nature, into the *Canaan* of grace, if you have no correſpondency, no confederacy with the inhabitants of the land: for this ſee that very remarkable paſſage, and ſpiritualize it, and it may give ſome light and knowledge of thy own condition and ſtate, *Deut.* 7. 2, 3, 4, 5, 6, 7. According as you have familiarity with the inclinations of the fleſh or ſpirit, ſo may you judge of your condition to be carnal or ſpiritual.

Theſe Directions being thus finiſhed, I have no more to do but beſeech the Reader to embrace them without fear: for there is not one of them that I know, that intentionally miſguids; and if eventually it do, impute it to the Readers miſinterpretation, not to the Authors intention.

But

BUT becauſe Examples are more potent then Rules, and men are more ready to act by imitation then Direction; becauſe a Guide along with one, or before one, makes the way more cheerfull; I would ſet before you a Pattern, whoſe practice if you imitate, will lead you to the place which I have pointed at; whoſe ſteps if yon tread in, you need no other Guide; for ſhe is newly gone to heaven before you: And now that I come to deſcribe her ſteps, I would not guide my pen by intereſt or affection, but by truth; and that will be the reaſon I make her jorney but ſhort, becauſe ſhe was but a while in my ſight; and I would not ſay any thing on her which I was ignorant of. I dare not poſitively affirm, that ſhe walked in this or that way, becauſe it is of a Goſpel Track, except I my ſelf had been a Spectator: but this liberty I may take, to think that ſhe ſeldom miſſed her way, becauſe ſhe was ſo skilled in holy walking. I know there is a Phyſical Poſsibility, that I may ſpeake the ſame things of the moſt undeſerving perſon in the world, *mutato tantum nomine*, only exchanging the name; but moral neceſſity interdicts me. I know it is eaſie to put the apparrel of chaſtity upon a harlots back; but this would reflect upon the Tirewoman, that ſhe ſhould fit her garments ſo ill; and this would be no more venial, then coining braſs, and guilding it over with ſilver, and yet put the Kings ſuperſcription upon it. My deſign

and ambition in this attempt is only this, that I might write her life as *Suetonius* did the Emperors, *Ea libertate qua vixerunt*, with the ſame liberty that ſhe lived in; and that I may meaſure her ſteps by the ſame line which ſhe walked by. Could I write her deeds with the ſame life that ſhe lived them, and relate her holineſs in as pure a ſtrain, and could I meaſure her parts and graces by a ſuitable and a proportional narration, you would ſooner want faith to credit, then I ſhould want matter to write. *Alexander* had his *Apelles* to draw his picture, and that Artiſt *Lyſippus* to cut his Statue in braſs: were it ſo with her, you might think that her defects, if there were any, might be conceal'd by the abundance of skill; but when one (*vix idoneus tanto operi*, ſcarce worthy to know, much leſs to relate her worth) ſo unskilfull, takes the pen in hand, to tranſcribe ſuch a Copy, no wonder if there be not more blots in the imitation, then flouriſhes in the example. They had need be able to ſpeak well, that go about to tranſlate high languages, leſt the Tranſlation differ from the Original. My only fear is, that I ſhall cloud her countenance by my Pencil, and make her graces diſdain'd by my unskilfull repreſenting of them. He had need be an *Apelles* that limns *Venus*, or a *Clarenceaux* that blazons the Kings Coat-armour. In that which I ſpeak concerning her, I ſhall not ſo much inſiſt on the Poſture and Condition, upon the Endowments and Qualifications of her body, as of her ſoul; though the variety of conditions that ſhe hath been in, ſince ſhe entered into the priſon and ſhell of the body,

body, and the wilderneſs of the world would afford matter of aſtoniſtment to your ears as they have done to mine: but theſe things came not under my knowledge; therefore they cannot be by me particularly related. She found the earth ſlippery. Oh how often did ſhe pitch her Tent, and how ſhort warning had ſhe oftentimes for a removal! How ſhe was fed with the bread of affliction, and yet was well likeing! How oft hath ſhe been in a dry and thirſty land, and yet fainted not! How bitter her cup hath been made, and yet ſhe would drink it with praiſes! How God hath ſmitten the rock, and rebuked the waves for her! How hath he fed her from heaven, and commanded priſon doores to be opened! I ſhall not ſpeak to thoſe things; I have only heard them; I was not a Spectator, ſo that I cannot declare upon perſonal knowledge. I need not tell you how through many tribulations and afflictions ſhe entered into heaven: You know Gods deareſt children have not alwayes the kindeſt entertainment amongſt ſtrangers. In brief this;

She was born daughter to the Right honourable Lord Viſcount *Wimbledon*; and at her fathers deceaſe, was left Co-heir with three other ſiſters. She was married to the right honourable *Francis* Lord *Willoughby* Baron of *Parham*; with whom ſhe lived about thirty years in that State of Wedlock; and ſuch was their love to each other, they were loth to part then. They had promiſed each other as thoſe in *Ovid*:

— *Non commutemur in ævum,*
Quin tibi ſim juvenis, tuque puella mihi.

Such was the true Love knot that was tyed betwixt them, that nothing but death could looſe it, or cut it aſunder. She bore many pleaſant Children to her Lord, two only whereof are to be ſeen, the reſt are aſleep. The elder is Lady *Frances*, married to *William Brereton* Eſquire, and eldeſt ſon of *John* Lord *Brereton* of *Brereton* in *Cheſhire*: the younger is Lady *Elizabeth*; both of them ornaments to their ſex: *Lis eſt cum forma magna pudicitiæ*; modeſty and beauty in the ſame cheeks; both of them adorned with inward grace, whi h makes them as precious to Chriſt, as their perſons are amiable to their fellow-Creatures: Of whom, I cannot in modeſty, ſpeak the naked truth, becauſe I know their temper to be ſuch, that they will bluſh to ſee, as I have known them bluſh to hear their deſerved commendations. Their lives are extant, I need not publiſh their worth; they are upon the ſtage; their actions will command a *Plaudite*, and their behaviour will commend them: ſo that though you ſhould not believe, if I ſhould ſpeak it, yet you would believe, becauſe you have ſeen it, that in them nature and grace ſtrived for preheminency;

Fortes creantur fortibus & bonis,
Nec nobilis pavidam generat aquila columbam.

No

No timerous dove is from an Eagle born,
Fig-trees no thiſtles bear, nor yet Vines Thorn.

Patrum innatas obeunt cum ſemine mores.

Their Fathers nature, and their Mothers grace are both theirs by propagation; and as the Diamond ſparkles more when ſet in gold then in ſilver, and the Apricock is more pleaſant when grafted or inoculated in a plumb then in a thorn; ſo the plant of grace ſhines beſt when the ſtock is beautifull, according to the Poet,

Clarior eſt pulchro veniens e corpore virtus.

But it is very needleſs to ſpeak on *Pallas*'s behalf when ſhe is on the ſtage; ſhe can act her own part to admiration; or to commend *Venus* when above our Horizon, her own brightneſs will diſcover her. Theſe only hath the Lord in mercy preſerved to comfort their tender Father, that he may not repine at Gods taking away, but rejoyce at his gifts, that the ſight of his ſurviving daughters may cauſe him to acknowledge the Fathers love; as the ſight of his deceaſed ſon and wife may cauſe him to complain of the Fathers anger. But to proceed, ſhe brought forth a ſon, which indeed did bear his fathers image: he was his fathers *Benjamin*, the ſon of his right hand; but he was his mothers *Benoni*, the ſon of her ſorrows, not only in his birth, as it was with *Rachel*, but in his death alſo; he was her darling, and therefore his death went ſo near her heart. I may ſay of him, that

he promiſed to be very fruitfull when grown up, he thrived ſo well when young: he won the affections of moſt that knew him, having derived affability from his father: but the world was it ſeems unworthy of him, or he was weary of the world, which made him go to the Father, where he may preſerve his honor, and keep his integrity too; where he may be in eſteem, and not liable to temptations, which can ſcarce be attained to here. He had been viewing the kingdoms of the earth, and ſeeing the rarities beyond the ſeas; yet I cannot ſay, that ever I diſcerned any great delight he took in them: He had ſeen *Rome*, though he was not at all tainted with her errors: he brought over many of the rarities of other Nations, but none of their ſins; And after he had viſited what here was below, he ſtayed not long untill he took another journey, to go ſee what they do above; he might ſay as the Travailor coming from *Rome*, ſo could he ſay of the world,

Vale, vidi, ſatis eſt vidiſſe, revertor.

Now that I have ſeen thee, Farewell, I deſire no more, I muſt home.

He begun to be ſick *March* the third, 1660. who after he had laid 10 dayes languiſhing on a burning Feaver, he departed, which was *March* the 13. 1660. The loſs of whom cauſed many a dropping eye: *Publicus gemitus, publica ſuſpiria*, a general loſs, made a general lamentation. For many diſcerned that their gardens would become wildernesſes, when ſuch a ſweet flower was cut up: he

was

was so officious and dutifull to his mother, that he would go before to usher her into heaven, to give her possession, seeing she had been so instrumental in procuring his title; whose absence she could not bear; he had left her on earth, but she followed him to heaven: yet there was the company of her spiritual Father, as well as her natural child, that she so much longed for in the New Jerusalem; for she would seldom mention her son on her death-bed, but she would mention Christ also. On the 11 of *March* she being by her sons death-bed side, (as indeed she was very seldom from him) she discerned, as she told us, the image of death in his face, which moved her so much, that she went from the sight of her languishing child to weep; where she seeemd to write after *Davids* Copy, who being moved, went up to the Chamber over the gate, and as he went, said, *O my son Absolon, my son, my son Absolon, would God I had dyed for thee, O Absolon, my son, my son*, 2 Sam. 18. 33. Or like *Jacob* for *Joseph*, Gen. 37. 34, 35. *He rent his cloths, and puts on Sackcloth many dayes: and all his sons and all his daughters rose up to comfort him, but he refused to be comforted, and he said, I will go down unto the grave to my son mourning*: thus she wept for him; it was so with her; which grief, and the afflicting of her own body, during the time of her sons sickness, brought such a disease as is nor ordinarily found in the Physitians Calender. Thus death wounded her through the side of her son; Oh sharp sting that destroyes two at one stroke! she lay languishing from the 11. untill the 25. of *March*, who then after a long breathing desire af-

ter her reſt was tranſlated: She ſtrugled in the priſon many dayes, and then at laſt got free; She had undergone the burden of her body many dayes, but on the 25th. in the morning *corpore levata eſt*, was let looſe; whom I cannot imagine to be long out of her fathers boſome, ſeeing ſhe longed ſo much for it when on earth; and now that you have heard the manner of her death; I deſire you would alſo hear the manner of her life; you have had a brief narrative of her diſſolution: let me now make a narrative of her converſation; where in one labour I ſhall ſhew what ſhe was, and what you ought to be: and what ſhe did, and what you ought to do; you may gueſs at her entertainment when you have heard her behaviour: what I ſhall ſay, I will digeſt into this Method, as ſhe was under a double capacity.

1. A member of the nation: I ſhall ſhew her deportment as in that reltaion.

2. As ſhe was a member of Chriſt: I ſhall ſhew her deportment as in that relation.

Or in breif. 1. Her carriage to man.

2. Her carrtage to God.

1. As to her civil capacity two things will come under conſideration.

1. Her perſonal qualifications.

2. The performance of her relational dutyes.

1. Her perſonal qualifications; and becauſe theſe will appear when you ſee how ſhe performed her reſpective dutyes, I ſhall be but brief. I might not be ſilent as to her profound underſtanding, quick expreſſion

expreſſion, ingenious invention. I might tell you of her abſtract and Metaphyſical contemplation, her Logicall and rationall argumentation: but theſe were the inſtruments of her practice and will ſhine bright; but if you come but to ſee how ſhe wrought, only theſe two or three things.

1. She was of a lowly and humble behaviour, though honourable. She ſhone the brighter, the lower ſhe ſtooped; her humble geſture was winning, like dumb Rhetorick, cauſed a conſent though ſhe had not ſpoken. Yet ſhe ſo carried her ſelf, not as to proſtitute her worth whereby ſhe might become deſpiſed. She knew how to hide her face that ſhe might be inquired after, and to unvaile her face that ſhe ſhould be admired; tis true her degree was ſuch, that it was courteſie not debt for her to ſubmit her ſelf to aſſociate with thoſe ſhe did: but ſuch was her skill that her honour was in its proper hight, though her behaviour was lower by many degrees; ſhe had an act to make honour legible in a new edition and a ſmall print: of whom I may truly ſay as *Plin.* of *Epaminondas*, *honores ita geſſit ut ornamentum non accipere ſed dare dignitati videretur*; Honour was beholden to her for getting it a good name: how commendable was it to ſee her ἑαυτὼ ὑβρίζειν as *Antoninus*, vilifying her ſelf, and ſtooping to the capacity of thoſe not worthy to be her ſervants; It is an excellent poſture in the Lion to be couchant regardant: her deſign *placere vivens* though not *mortua laudari*; To give every one more then their due while ſhe lived, though not to deſire her due honour when dead; ſhe was not πεμφολὰξ ἡ γύνη *cujus pagina turgeſcit*

turgeſcit; not a bubble that ſoon riſes and is ſoon putt out; *non pictos tantum majorum vultus, ſed cordi inſculptam imaginem Dei geſtare ſolebat.* She did not ſo much prize the honour ſhe derived by propagation as that by adoption; not value her anceſtors worth which was impreſt on her body, as the image of Chriſt engraven on her heart.

2. She was of a courteous and a tender diſpoſition. She had lain long under the warme influence of the ſun, and therefore ſhe had a melting heart. Her tenderneſs like the wool deadned many a dart, when a rigid and auſtere countenance would never have done it; uſually when detracters would be caſting their venome, (for *Morſu virus habent, et fatum deute minantur*, they have a venemous tooth: poiſon of aſps is under their tongues,) yet I have heard them make this concluſion, Yet ſhe was a very ſweet and courteous Lady; which ſeems to blot out all they could ſpeak againſt her, as *Nero's*, but he was a perſecuter, blotted out his other deſerved commendations. She had indeed her naturall paſſion (as he or ſhe who are without, let them caſt the firſt ſtone at her:) that τὸν ὄφιν τὸν κατὰ πρόνοιαν τῆς ψυχῆς, as *Plotinus* calls it, the ſerpent of the mind; for as the ſoul hath a breathing after its kingdom and native place, ſo the body hath its debaſing qualitie and would endeavour to drown the ſparks of life in the fogg of the fleſh: hence *Scipio Africanus* cauſed to be writ on his tomb,

Maxima cunctarum victoria victa voluptas.

The

The greateſt conqueſt is to conquer ſelf; and this is the ſame with the Apoſtle calls θέλημα σαρκὸς the the fleſhly will or inclination, νόμον ἐν τοῖς μέλεσι Rom. 7.23. the law in the members; and νόμον ἁμαρτίας, the Law of ſin; yet ſhe brought them mightily into ſubjection, to the dictates of the ſuperior will, and the more divine life. She had conſidered: the love of Chriſt to her, and that made her loving to others; The tenderneſſe of her Saviour aſſimulated her: me thinks that was a cormorants expreſſion of *Charles* the 9th of *France* wherein he teſtified his inhumanity.

Suaviter olet cadaver inimici.

The very dead carcaſe of his adverſary; had a ſweet ſent; She was not of ſuch a frame, but rather like *Cæſar*,

Non ſibi placuit vindicta, ſed victoria.

She did not ſo much deſire to revenge, as to overcome. Surely if God will not learn at Chriſtians, yet he may juſtly be provoked by Chriſtians; to be hard harted to them, they are ſo hardhearted one to another. Thus

Quia nobis ſunt ferre a pectora, reddit
Cælum etiam nobis durius ære Deus.

It is for our brazen hearts ſake, if God turne the heaven into braſſe, and the firmament into iron: ſhe had learnt not only the part of a man, to render good

good for good: the very heathen and Publicans do the ſame: but ſhe had learnt the duty of a Chriſtian to render good for evil; which is the higheſt ſtretch that nature can reach unto, the utmoſt that a Chriſtian is capable of. *Eliſha*-like ſhe could entertaine her perſecutors, 2 *Kin.*6.23. or like *Titus Veſpaſian*, ſhe profeſſed her ſelf *Peritura potius quam perditura*, Rather dye then be cruel; and by this ſweet accuſtoming her ſelf to forgive; ſhe had obtained,

Non actuale modo ſed habituale patrocinium.

Indulgence was natural, converted into her conſtitution; how to the life did ſhe imitate *Francis* the firſt of *France*, who could pardon as freely as her enemyes could offend! nay ſhe had advanced this Chriſtian duty to a higher ſtrain: for ſhe could pray for them, as well as pardon them; this was *Cyprians* practice for the adverſaries of the Church, which was hers for the adverſaryes of her perſon.

Miſit preces et lacrymas cordis legatos.

He ſent ambaſſadors to negotiate for a reconciliation with God, when he had made them at peace with himſelf; and how would it trouble her very heart to think of the ſinners portion, when they had received many incomes here! She would often ſeem to be troubled for their accounts; knowing that where God ſowes plentifully, he expects increaſe; & knowing that *Deus tarditatem ſupplicii gravitate compenſat*: the longer God is fetching his ſtroak, the more doth it ſmart when it comes; She had an eare open therefore

fore to any complaints that might ſtirr up her bowels of compaſſion; here ſhe was ſlow to ſpeak and ſwift to hear, that ſhe might underſtand the Emphaſis of a petitioners miſery, that ſo ſhe need not want motives to mercy. It was ſaid of the Emperor *Adrian*, that when a poor ſubject would have preſented a petition to him, he told him he had not leiſure to hear him, to whom the petitioner retorted: Then you ought not to have leiſure to be Emperour. She had been in ſtraits of that nature her ſelf, and that made her ſympathize, and have a fellow-feeling with thoſe in miſery.

3. She much uſed to deny her ſelf and make reſignation of her worth, that Chriſt might be all in all: She had a heart above her enjoyments and her attainments.

1. She denyed her Riches, her eſtate, and was maintained with a poſſeſſion like the ſaints food which every one doth not know of. God had made her a *Sarah* in this, increaſed her with wealth, flocks and herds which was not of her own taking but of her fathers giving: neither was her riches as many ones have been, a Coal ſnatched from the Altar, which will in time fire the neſt; but hers was not ſo, it was *Divino more datum*, not *Sacrilego more raptum*. She drunk not with *Belſhazzar* in bowles of the ſanctuary, neither did ſhe enrich her ſelf with the ſpoiles of the Temple: She built no houſes with Churches ruines: the foundation of her dwelling place was not laid on a Cathedral; ſhe cloathed not her ſelf with the curtains of the Altar. But *res homi-*

neſq;

neſq; ſemel Deo conſecratas timide attractavit, counted it robbery to inrich her ſelf with things dedicated to God, as well as with things given to man by laſt will and teſtament of the donour. She would often rejoyce that ſhe had not taken that liberty which others had done, to make ſuch laws as Church land might become forfeit, and ſo confiſcated to their own uſe; it was purely her perſwaſion, *Sacrum, ſacroque commodatum qui rapit, parricida eſto*; he who borrows of the Church and payes not again, let him be cut off from the congregation; he that ſtealeth a Deodand, wrongs his neighbour as well as diſhonours God: but God had given her a large portion which was her inheritance, therefore ſhe would not ſue for other mens annuities; inſtead of plundering ſhe enriched the Ambaſſadours of Chriſt with her wealth; She lay out her wealth and riches upon the Knights Hoſpitallors of Chriſt, and maintained his beadsmen with the morſell ſhe ſhould have put in her own mouth; had ſhe not then heart to deny her eſtate? She looked not to lay up great things on earth, nor make any purchaſe of Lands but in *Canaan*.

2. She denyed her parts: not as many do that will pretend to ſacrifice them, but it is to let the people ſee they have them; indeed hers were elevated to no ordinary pitch; yet in all her knowledge ſhe was not ſatisfied, ſave in the knowledge of the eternall God, and his ſon Chriſt whom he hath ſent: and though ſhe would not ſet her light on the hill top, nor fire beacons with it, for ſhe was of a more peaceable ſpirit; Yet

Eo

Eo plura novit, quo pauciora loquerctur.

The leſſe ſhe ſpoke, the more ſhe knew: the river runs the deepeſt when it makes the leaſt noiſe. I have indeed ſometimes wondered, out of what fountaine ſhe drew her knowledge: but after I had conſidered that it was all ſpiritual, I thought it to be given of God: ſhe would judge of controverted Doctrine by her practice; that way wherein ſhe could run faſteſt to heaven was the way ſhe owned: and as to her expreſſion and election, they that knew her have heard her ſpeak for her ſelf, ſo that I need not; only let me ſay as *Zanchy* ſaid of *Vsrets* ſermons, *Singularem eloquentiam, et in commovendis affectibus efficacitatem admirabar.* Such was her quick and powerfull diſcourſe when ſhe had been in company like her ſelf, that I have oftner ſtood to admire then ſtudyed how to imitate: *maluit ſe ſapientem eſſe quam haberi*; ſhe had rather be, then be eſteemed wiſe.

3. She denyed her graces: ſhe would go to Chriſt with a preſent of that plenty which ſhe had received from him: the mercyes of God to her were not like the wind, which drives one from the coaſt it comes from, but like the beams of the ſun which draw the eye to the fountaine of light: the more ſhe had lain under influences, and the warmer ſhe grew, the neerer would ſhe creep to the fire: and when ſhe was filled with the drops of heaven, ſhe would empty herſelf into the Ocean: Oh how far was ſhe from *Nebuchadnezzers* frame! *Dan.* 4.30.

4.30. that could not do a good worke but he muſt make proclamation of it: Is not this great *Babylon* that I have built, for the houſe of my Kingdome, by the might of my power, for the honour of my majeſty! The King did all this by himſelf, and for himſelf, and he himſelf would have the honour; which kind of practice punctually walks antipodes to *Rom.*11.36. It cuts in a Right angle, and is down right Idolatry, if that ſcripture be true. ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν: *For of him, and to him, and through him, are all things, to whom be glory for ever.* Amen.

2. The performance of her relationall dutyes, which according to the variety of the object was various; ſome whereof I ſhall a while inſiſt on, that you may ſee how ſhe had her converſation with men; as hereafter I ſhall ſhew how ſhe had her converſation with God.

1. As to his Lordſhip, her dear husband, ſhe was full of tenderneſſe, full of duty and of affection: She counted him *opes ſuas, theſaurum ſuum*, her riches, her treaſure, *Centrum & circumferentiam deliciarum*; & this ſhe then manifeſted, when ſhe expoſed her ſelf rather then he ſhould periſh: when ſhe counted his perſon her freedome, might ſhe but have his preſence: Which was not long before ſhe dyed. For his Lordſhip was hunted for his life from place to place, by the hand of the craftye: he was put into priſon too, by him whoſe jealouſie made him ſevere, I need not name him: the nature of the action ſhews what an one he was that would do it: only let me ſay as one ſaid con-

concerning *Phocas* when he had ſlain the Emperour *Mauritius*, or rather murthered him, being asked why God ſet him on the throne in his ſtead, and why would he ſo abett ſuch an action, he anſwered *eum Imperatorem Deus conſtituit quia non invenit pejorem*: ſo this was one that God had permitted to tame a rebellious people, becauſe he could not find a worſe; now after that the Chaire was got, it was needfull to ſet it faſt; and after he had the crown on, it was wiſdom to curb all thoſe that thought it miſplaced; therefore many of the Nobility that would not patronize ſo foule a fact, muſt lye at his mercy, and for fear that they ſhould endeavour to pull him down, he would tye their hands: he thought if the bonds of their love to him, would not hold them, (for it was but ſmall) yet the tower would; and here it was that thoſe ſtarrs of the Land that would not own him as ſun, ſhould lie under a cloud: amongſt whom, was his Lordſhip, *ut inſignis fidelitatis ordinis miles eſſet*, That he might give a teſtimony of his Loyalty, and to ſignify that he was an adverſary to uſurpation; Even at this time his Lady drawn by the cords of love, counted her own houſe a priſon rather then the Tower, if ſhe could but enjoy her Lords company there; concerning which confinement ſhe expreſſed her ſelf not much unlike *Penelope* to *Ulyſſes*, *Ipſa comes veniam, nec me ſalebroſa movebunt Saxa*; nothing could draw her from him, which could not break the bonds of love; here ſhe was a *Sarah* to *Abraham*, 1 *Pet.* 3. 6. obeyed him and called him Lord. *A Livia* to *Auguſtus*, a *Placilla* to *Theodoſius*. She was not only a ring, but a crown to her husband, *Pro.* 12. 4. of whom he might uſe the *Athenians* Proverb,

when they were hapily matched, ἕρυγον κακὸν, ἔυρον ἀμεῖνον, they had found a mercy in the superlative degree; of whom it might be said as of *Basil* and *Nazianzen*, *corporibus geminis spiritus unus erat*: they were two bodies, and yet informed by one soul.

They were so justly one that none could say
Which of them ruled, and whether did obey.
He rul'd, because she would obey; yet she
In so obeying, rul'd as well as he.

The Egyptians, in their Heroglyphicks resembled this mutual love to a chaine locked at both ends; hence *Seneca* calls a wife *compedem auream*; and *Horace* a beautifull woman *compedem gratam*; They were thus both chained together in their affections, as *Theol.* ἀλλήλως δ' ἐφίλησαν ἴσω ζύγω. They strove which of them should be forwardest in love; neither can I justlye say whether came behind.

2. As to her Children: she was very tender and carefull over them; She looked upon them as *Abigails*, their parents joy and therefore she prized them; If it may be spoken of any, it may of her, that *liberos genuit gratiæ plenos, ad imaginem dei viventis fabricatos*, That she begot children in the image of Christ as well as of their parents; they were such for whom she prayed and wept, as *Monica* did for *Austine*, and thence we might conclude of them as *Ambrose* did of him, *impossibile est ut filius tantarum lachrymarum periret*, it is impossible but her children should

ſhould be accepted when they have ſuch a ſolicitor at the throne improving her intereſt for them: how carefull was ſhe in their education, that it ſhould be ſpiritual! ſhe would by no meanes but they learn to know God, what ever they were ignorant of beſides; ſhe ſhewed much diligence about their ſoules ornaments and concernments; ſhe loved not to ſee *mentem ægrotam in corpore ſano, mentem aridam in corpore floreſcente*: not that their ſouls ſhould ſtarve when their bodyes thrive, not that there ſhould be a freſh body and a withered ſoul; ſhe knew well that a *tenera inſueſcere multum eſt*, it is of concernment to train up a child in his youth in the way that he ſhould go, and he will not depart from it when he is old. Oh how ſhe was brought to her knees for their delivery from ſin into the ſtate of grace, as well as for their delivery from the womb into the world! She travailed again with hers, that Chriſt might be formed in them; She abode pangs and throws, ſent up ſighs and groans, to heaven that hers might not only be partakers of the firſt but of the ſecond birth; thus ſhe was with her only ſon, upon his death bed, very earneſt; though ſhe would not diſcourage him with denying ſignes of temporal life, yet ſhe ſtirred him up to ſhew teſtimonies of a ſpiritual. And when ſhe began to doubt that he would not live to be poſſeſſor of his earthly and temporal inheritance, Oh how ſhe breathed that he might be partaker of a heavenly and eternal one; often would ſhe pray, that as hers bore the image of their earthly, ſo they might bear the image of their heavenly father, and that he would beautifie and adorne their ſoules with grace, as he had their bodyes

with features, which was not *modo & menſura*; when ſhe had ſeen the tender branches of her body, it would not content her, untill ſhe ſaw them tranſlated into Chriſt, and become living members of that vine. She would (oh that all Parents of Children would improve ſo great a mercy in the like kind!) ſooner correct them for neglecting their duty to God, then for diſobedience to her ſelf; and this made them more cautious, in as much as they apprehended every fault in that kind to be double, not only againſt their ſpiritual, but their natural parents: her Childrens behaviour & their ſanctified lives will put a *Probatum eſt* to this particular, ſo that I may be ſilent; therefore ſhe needed not complain (neither indeed had ſhe any cauſe) as *Auguſtus* did, who had a rebellious and an ungracious ſon, *Utinam aut cœlebs vixiſſem, aut orbus periiſſem*, Would God (ſaid he) that I had never married, or that I had never had a child. She in their infancy and minority made choice for them; but when they were at riper years, ſhe would let them chuſe for themſelves; knowing that it is not ſo eaſie to love where one is forced, as it is to be forced where one loves: ſhe would not chuſe Yoke-fellows for her Children, not knowing ſo well whither they would draw both one way, as they themſelves knew: hence ſhe urged not any that went againſt the ſtomack, leſt ſhe ſhould cauſe ſurfet or vomit: ſhe judged it rigorous to impoſe a husband or wife on her child, except they ſhould take them as Phyſick, only to have them ſtay with them for a day, and no more. It ſeems a hard queſtion to reſolve, Whither the Parent that forces is more cruel, or the child that denies more diſobedient? *Cru-*

Crudelis mater magis an puer improbus ille.

If one conſent to both in the poſitive, it is not amiſs.

Improbus ille puer, crudelis tu quoque mater.

Whether is more to be condemned, who tells,
A ſelf-wil'd child, or parent that compels
His child to loathed bed and board! I wis,
The child's too blame, but parent cruel is.
Where love lives not, the marriage yoke, and choice
That ſuch ſhould joyn, I give my negative voice.

Thus ſhe carried her ſelf to her children, firſt teaching them to ſeek the kingdom of heaven; knowing then that all things elſe would be added to them.

3. To the Saints; ſhe ſhewed much love, eſpecially in their miſery: ſhe looked upon the Children of God as her own kindred, ſo that ſhe could not but have affection; the ſpirit of love which knit both them and her to the head, did alſo knit both them & her together in the ſame body as members one of another: How could it be otherwiſe, but thoſe eminent in grace ſhould have her eſteem, becauſe they were like her ſelf! and ſhe who had the ſeed abiding in her; could not but grow up in the likeneſs of him that begat her of his own will;

it was ordinary to ſee her and the Children of Chriſt *Columbatim labris inſerentes labra*; ſhe was indeed a Dove for harmleſneſs, and a Dove for meekneſs and affection; thence the Greeks derive περιστερὰν πάρα τὸ περισσῶς ἐρᾶν, from the tranſcendency of their loves; thence it was *Veneri dicata*, dedicated to Venus, and her Chariot was drawn by them. Oh what a free acceſs could the meaneſt of the Lords Children have unto her, when thoſe that were the darlings of the world might ſtand without! Her boſome was as open to thoſe begot of the Spirit of life, as to thoſe begot of her own body. Chriſts meaneſt ſervant was in equal reſpect with the worlds greateſt maſter: when any was made known to her by the characters of faith and praiſe, there was a note of remembrance put upon ſuch, and of all others ſhe loved to keep reconciled to, and avoided contracting enmity with thoſe whom the Lord loved. It was ſtoried of *Frederick* the Elector of *Saxony*, that upon ſome affront he intended to wage war with the Biſhop of *Magdeburge*; but before he would make an aſſault upon his enemies, he ſent out his ſpies to ſee what poſture and preparedneſs they were in, and how he could with the greateſt probability expect to give them an overthrow; ſo when the Spies returned, they informed the Elector, that all the enemies Army was upon their knees at prayer; which when he heard, he threw down his ſword, and ſaid, Let them fight that will: for I am not ſo mad as to engage in war againſt him that implores God for his preſervation and deliverance: Thus ſhe would never offer to hate thoſe that God loved,

loved, not to oppoſe, or be in enmity with them to whom God was reconciled; wherever ſhe ſaw the Characters of a Goſpel Converſation, there ſhe would alſo make impreſsions of her affection.

She gave much honour and due reſpect to the Miniſters of the Goſpel; this was one of the talleſt branches of her affection; theſe were the men that found favour in her ſight, becauſe as Embaſſadors of Chriſt, they alwayes brought her tidings from above: But as for thoſe Miniſters clothing, but whoſe lives rather ſupported the Kingdom of ſin, then the intereſt of Chriſt, ſhe ſuffered them not to have an equal ſhare with the reſt. She would alway judge a ſin in a Miniſter moſt unbecomming. A Laymans converſation under a Clergy-mans apparrel, profaneſs under a gown, was an unſeemly ſight to her; worldly ſtuff is not to be treaſured up in Miniſters hearts; ſhe would ſay, that it made many think more undervaluingly of heaven, when thoſe that went to ſpie out the land, had their hearts ſo much on earth. She ſaw that it made the price diſeſteemed, when the guide would not lay aſide his weights and burdens, that he might run with more ſpeed: this made *Auſtine* ſo much complain of ſpiritual men, when they had their hearts on earthly things. *Amor rerum terrenarum, eſt viſcus ſpiritualium pennarum*, Love to the food of the body, is as birdlime to the wings of the ſoul, it intangles them. And again, *Negotiatorem Clericum quaſi quandam peſtem fuge*, the Peſtilence is not more infectious, then a worldly minded Miniſter is to his people. It was an Expreſſion of one of our modern Writers, who

is now with the Lord [*Dr.* ARROWSMITH.] *Miniſter in foro eſt æque ac mercator in Templo, præcipue ſi aſſidue ſit, uterque Chriſto flagellandus,* The Preacher of the Goſpel ſhould have the ſame pennyworth in the Market (eſpecially if he be conſtantly there) that the Merchants had in the Temple; they are to be ſcourged, if they have their due. The Goſpel and the Meſſengers of the Goſpel were both as Jewels to her, and ſhe delighted much to wear them. *Nunquam requievit niſi in Evangelio aut clauſtro*; ſhe ſlept ſafeſt when ſhe had heard ſome ſpiritual diſcourſe laſt at a night for her to dream on; and thought her ſelf moſt ſecure when ſome godly Miniſter lodged in her houſe: ſhe was one, that though ſhe did give them entertainment, yet ſhe would have them work; and though ſhe lodged them, ſhe would ſeldom let them reſt; few could have the honor of a viſit under a Sermon: She would ordinarily be rubbing them for fear they ſhould ruſt; ſhe would not by any means that a diſpencer of the Oracles of God ſhould be idle. Stars ſhould keep in their own ſphear, but there they ſhould be in perpetual motion: their motion ſhould not be *Planet* like excentrical, nor in *Perig.* as many ones are, who will follow the Moon in her full, though ſhe ſhould go beyond the line; this ſhe judged to be derogatoty from a ſtar when it is only *in Sublunarium Dominium*: when they are rather to affect ſublunary bodies with a malign influence, then to reflect light. Oh what an Eccliſpe muſt the earth ſuffer, when not only the mutable Moon, but ſtars alſo interpoſe between the eye and the ſun? what ſorrow muſt that poor ſoul undergo where the

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Shepherds rod corrects, but inſtructs not? ἀνάθημα carried more terror with her then ἀχίλδαμα: to be excommunicated from the congregation, was judged by her to be of as terrible a conſideration, as to be cut off from the land of the living; and this ſhe thought to be the main, if not the ſole wound that ought to be given by him that weildeth the ſword of the Spirit: ſhe deſired that ſuch only ſhould be exerciſed in the Miniſtry, who ſhone not only in their converſations, but in their Intellectuals, judging Learning and Philoſophy, with the knowledge of Tongues, to be a main, though not the only ingredient in a Miniſters qualification. She would have theſe to be highly eſteemed, but that they ſhould ſit bare to the illumination of the mind with ſaving grace. She would have learning ſubordinate to Grace; as *Clemens Alex. ſubmittat ſe ut Hagar Saræ, patiatur ſe admoneri & corrigi; ſin minus pareat, ejice ancillam*; it ſhould be a ſervant and no Commandreſs, as *Agar* was to *Sarah* under ſubjection, which if ſhe refuſed obedience, was to be caſt out, and diſinherited. She would be much troubled to ſee many run, & that in haſte with the formoſt, and yet had never learnt their errand: ſhe pittyed ſuch poor Creatures that were led by guides who were either malitious or blind; it was not likely but their motion ſhould be irregular: this was it which cauſed *Jerome* to complain in his time, *Heri Catechumeni, hodie ſunt Epiſcopi; heri Philoſophi, hodie cum vix ex Ariſtotelis ſinu prolapſi ſunt, ad Epiſcopatus dignitatem evehuntur.* A ſad complaint when thoſe that ſhould teach others, ſtand in need that ſome teach them what are the firſt principles

ciples of the Oracles of God: when thoſe that ſhould be Fathers to inſtruct, are ſcarce worthy of being Children to have the honour to learn. Yeſterday at the feet of *Ariſtotle*, to morrow at the head of a Congregation. Yeſterday ſucking the breaſt of his mother, and perhaps before night thinks himſelf at mans eſtate: *Prius Imperatorum magiſtri, quam doctorum Diſcipuli*, who undertake to teach before they ever were taught themſelves: ſuch ſhe found about her where ſhe lived: who *Per fas & nefas currebant ad Cathedram paſtoralem*, would be Shepherds, though they knew better how to butcher then to feed their ſheep: Who would undertake to be guides, before their eyes were open by the illumination of the Spirit. Charitable ſouls, as *Bernard* calls them, *Qui loqui quam audire paratiores, & promptiores dicere quod non didicerint*, that would be Prolocutors, before ever they were Auditors, and undertake to ſhew others the way, when they had never any light within themſelves. Such ſhe knew in the land, which was a ſad grief to her ſpirit, that thoſe ſhould pretend to be Apoſtles of holy Doctrine, who like *Judas*, betrayed a holy converſation: they are the more dangerous, becauſe they do not only moleſt and diſgrace the peace and purity of the Goſpel, if they grow, but will alſo do miſchief, if pul'd up; like thoſe flyes in *Italy* called *Punies*, which if you let them live, they ſting; if you kill them, their ſtink will almoſt poiſon you: She would complain of too ſad experience, as *Cambden* doth in his *Britannia*, that it was the idleneſs and ignorance of the Miniſters that was the occaſion of the peoples wickedneſs

neſs and prophaneſs: It would often grieve her to think how poor ſouls would be betrayed to Satan, when it ſhould once become diſgracefull to direct them into the true way and footſteps of Chriſt. She was one that thought it heterogenous for a Travailour to prompt an experienced guide; deſiring that thoſe who had been judged fit to lead others, ſhould do it in the way they knew beſt, not in that which was troden moſt; for the way of experience may be nearer then the common road: and the Travailor may come to have better entertainment at his journeys end. Such who ſhone as lights in a dark place, they were the men that her tender eye was upon: they were the men whom ſhe loved; and indeed her love was great: Oh how nobly would ſhe entertain them, and how welcome were they to her prefence, if they had but brought any goſpel tidings, any meſſage of peace, any news from heaven to her ſoul! a perſecuted *Paul* as well as a pompous *Herod*, *Peter* in chains as well as *Julian* in his Chollar of Gold πλούχ ἐν ῥυπερᾷ ἐσθῆτι was as precious to her, if his grace abounded, as ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ. *James* 2. 2. If ſhe had the faith with reſpect of perſons, it was where ſhe ſaw grace making a difference. and ſuch ſhould be called up, but others ſit at her footſtool. Cloth of gold, and a gold-ring were but rags when on a Leopards back; and plain Leather was not deſpiſed, when the perſon was undefiled within. I dare boldly ſay of her in this particular, as one ſaid of *Origen*, *Nemo fere ſupervivit æqualis*, ſhe hath ſcarce left her fellow in the land. She would uſually after they were

gone

gone from the houſe, go in her own perſon to viſite their lodging, that ſhe might known whither it was as ſhe deſired. I have heard her ſay frequently, that a powerfull Miniſter of the Goſpel of Chriſt ſhould have as honourable treatment, and be as nobly entertained by her as any Lord in the Land. Oh *Si plures eſſent, & diutius durarent*, that we had but more ſuch, and that they would ſtay longer! And indeed, for ought I know, they brought and left many a bleſſing at her family. I am ſure they left their prayers on the Throne on its behalf; and I perſwade my ſelf when others at the great and dreadfull day of accounts, when *Jeruſalemians* ſhall be arraigned for the blood of the Prophets, from Righteous *Abel* unto *Zacharias*, that then ſhe becauſe ſhe entertained a Prophet in the name of a Prophet, ſhall have a Prophets reward. I ſigh to think that it is true of her, as of *Leo* the tenth of *Rom*, *Cum eo communis ſalus, publica hilaritas, in eodem ſepulcra coquebantur*, the common joy of the Miniſtry in thoſe parts is dead and buried with her in the ſame grave. Where ever her name ſhall be named, let this be ſpoken for a memorial of her, that of all the Creation, the Goſpel Profeſſor; of all Profeſſors, the holy Liver; of all the holy, the Goſpel-Preacher had the greateſt ſhare in her affection. Oh that all the Nobility of the Land ſhone with this honour!

5. To the poor: ſhe was exemplary in her bounty, charitable to a Proverb. Oh the wet cheeks, the dropping eyes, the ſighs and groans that many have made to my ſelf on her behalf! How many poor

poor have told me they never prized her untill ſhe was loſt! Now they hang their harps on the willows, and ſit down by the brook-ſide to remember their approaching captivity: methinks I ſee them write in tears, that her life was their *aurea ætas*; *& ſe mortua ferream patiuntur*; while ſhe was alive, they thought (I may allude to that expreſſion) they were increaſed with goods, and were rich, and ſtood in need of nothing; but now that ſhe is dead, they find they are wretched, poor, miſerable, blind and naked. They ſtand like the wood in Autumn, when all the leaves tremble, and drop off at the declining of the Sun. There was more Mourners then we ſaw. Her fall hath weakened many a ſhrub, even as the great trees are blown up by a ſtorm: Many had built their Neſts in this Olive, and placed their Tabernacles on this mountain; but at the removal, their very foundations ſhoke, and are removed out of place. The poor lament their loſs,

Seu frondibus ingens
Sylva dolet lapſis.

Oh what aſtoniſhment appeared in their countenances, and how gaſtly and pale did many of them look at the dolefull news of her death! many could not ſatisfie their heavy hearts in her loſs, untill her Lord (who hath the ſame tender bowels of compaſſion, and a nature more inclining him to pity and commiſeration then others doth to revenge) had promiſed to take care of them. The weak child would willingly, if he might, be led by both hands, and if one be taken away, he fears falling. It was

ſaid

ſaid of *Lewes* his dearh the 12. of *France*, that there was *Tam ſubita mutatio, ut illi qui cœlum attingere videbantur, ſideratos eſſe diceres humi procumbentes* : They that thought they were lifted up to heaven, in point of priviledges, they were left a naked and a deſtitute people: Thus it was at her departure; thoſe that had fair complexion, and looked freſh, are now grown pale, and like ſo many *Niobes* with ſorrow, even turned into ſtone; How many hungry bellies did ſhe fill, and naked backs did ſhe cloath! ſhe ſcattered her bounty as ſhe went, which made ſo many follow her. She very ſeldom, or never went to Lectures to have fellowſhip with God, to hear of her fathers good pleaſure, but ſhe would commiſerate the poor; and in the ſame bountifull manner that God had beſtowed Spirituals upon her, in the ſame meaſure did ſhe enlarge hers to the poor; and many upon this account came to lie at the Receipt of Cuſtome, becauſe they expected her to paſs by; and ſome did not loſe their labour, but like the *Samaritan* woman, though ſhe expected but temporal, yet Chriſt came, and gave her water out of the everlaſting fountain. She knew what it was to wait for bleſſings at the gates of heaven; therefore ſhe would alwayes have thoſe at her gates go full away: And now, poor ſouls, they have to time to mourn, *O flebiles dies! O amaras mortes!* their day is turned into night. *Ciſterns* will ſupply no more: *Their cruſe of oyl is run out*,

Pallentes roſæ, & lilia nigra videntur,
Nullus nec myrtus, nec laurus ſpirat odores.

A

A pleaſant garden become a wilderneſs, a fair flower withered: who, eſpecially thoſe that lived by her influence, can but mourn!

Many times when I have had occaſions to move her Ladyiſhip to contribute toward Loſſes by Fire, Water, or the misfortunes of any that feared God, and conſidering the nature and quality of the loſs, whither it was publick or private, her bounty would be ſuch, that I have thought it beyond her capacity; yet I have ſatisfied my ſelf in this, though it was too much for them to receive, it was not too much for her to give; and I do not know but that her preſents to the poor, procured favour and acceptance with God, the free donor of all things. *Melanthon* reports of a certain Biſhop of *Millaine* travailing with his ſervant; he was met with ſome poor, who begged of him ſomething; he commanded his ſervant to give them all that little money he had, which was three crowns; the ſervant gave them two, thinking to preſerve the ſingle crown to bear their charges at night, not known to the Biſhop: When he was come to his Inn, certain Nobles thereabout, who had heard of his wonted bounty, came, and brought him two hundred crowns, being willing themſelves to ſupport him who ſupported others: the Biſhop being a little put into a muſe, turns to his ſervant, and ſaid, *O quanta injuria me afficiſti! ſi enim tres dediſſes, tercentas accipiſſes*, Oh covetous Fellow, how haſt thou wronged me! hadſt thou given all the three crowns, thou wouldſt have received three hundred, whereas now thou haſt but two. To this kind of providence that

that place of Scripture ſeems to ſpeak; *Eccleſ.* 11.1. *Caſt thy bread upon the waters, and thou ſhalt find in many dayes; give a portion to the ſeventh, and alſo to the eighth; for thou knoweſt not what evils may be upon the earth.* This was her conſtant practice, to give ſo liberally, as though ſhe had expected thereby to merit; and yet as little loved to hear of her gifts, as though ſhe had thought them ſcarce worthy of thanks. It was the judgement of the *Rabbies*; *ob Quadrantem unum pauperi datum, particeps fit homo beatificæ viſionis*, that for one farthing given to a poor *Iſraelite* (that was ſo indeed) a man ſhould be reconciled and admitted into the preſence of God: O then what Glory ere this hath ſhe arrived at! God hath raiſed her up an Inſtrument in dear years to ſupply the poor, who otherwiſe might have periſht in all probability; Corn, Victuals, Garments, ſhe then took her opportunity to beſtow moſt freely, when all other helps failed: thus *Speed* repors in his Chronicle of *Suffolk*, that one dear year between *Oxford* and *Aldburge* in the year 1555 there grew a crop of Peaſe, where there never grew graſs before, without tillage; where it is three yards deep in a rock, many hundreds of quarters, whereby the poor were fed, and many kept from finding other unlawfull means for a livelihood; thus did ſhe; when they could buy no more, ſhe would give; when like the ſick woman, who had the iſſue of blood twelve years, *Luke* 8.43. and had ſpent all ſhe had on Phyſitians; if they had but come to her, they ſhould not have gone empty away; it was with her, as with King *Monobares*, who was of a generous ſpirit, and would give bountifully

ly to all that asked him, by which means he hindered himself from growing rich; but when this was objected to him, that he did not as others in the world, who if they had more then they could spend, used to lay up something for future accidents: to whom he gives this short answer, *Vicini & patres mei opes suas in terris, ego meas in cœlis repono*; my good neighbours lay up treasures, so do I; but they lay up theirs on earth, and I lay up mine in heaven: thus did shee treasure up there, where she is now made Inhabitant.

6. The next relational duty I shall shew, is, how she behaved her self as to the publick intereſt of the Kingdome: she did not set so much love on the parts in particular; but she was one that made her self concern'd in the publick joyes and sorrows of the land; she looked upon her self as a Member, therefore she had desires of the Welfare of the whole: *Patriam amavit, non quia pulchram, sed quia suam*; the intereſt of the plurality was not in the uppermost seat, (its true) but yet it was not cast out of doors; what she did, it was much like the *Romans* planting of trees; *Posteris & diis immortalibus*; for others, not for her self: like *Virgils* sheep, or bee, or bird:

Sic vos non vobis nidificatis aves:
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.

Bees, Birds and Sheep endeavour what they can,
Not for themſelves, but for the uſe of man.

She would often pity poor ſouls that ſwim down the ſtream of corruption, without any ſtriving, either to ſave life, or to get to ſhore; ſhe would pity them as ſhe would do a mad man, or a peeviſh child who will tear off his cloaths, and trample on his food, though it be that without which he cannot live: ſhe would ſeem inwardly to grieve, to think what a demur there would be, as to many mens titles to glory, who yet thought they were full and wanted nothing.

7. The laſt relational duty which I ſhall mention, is, how ſhe carried her ſelf in her family: ſhe ordered it like ro her garden, (where ſhe was very curious and exact) as in that no weeds might be ſeen; ſo in her houſe ſhe ſuffered not a ſin to grow: ſhe knew how ſoon ſuch noxious trees would not only bring a curſe upon themſelves, but even upon the ground they ſtood on; therefore as ſhe planted no ſuch; yet if they grew up ſuch, and changed their nature, ſhe would ſoon pull them up. She would require in all thoſe that waited upon her, to keep the inſide of the cup clean, (I mean the heart) as well as the out-ſide; as ſhe would not endure to eat her meat in unclean veſſels, nor be attended on by thoſe of unwaſhen hands; ſo ſhe would

would expect their hearts should also be cleansed that came to live under her roof: Her servants who frequented her presence, were to have their bodies free from dirt, and their souls washed from all filthiness of flesh and spirit, or else they were not entertained: this I was fully convinced of, that no quality in her servant, gained so much respect and love from her, as grace in the heart; though sometime she hath weighed the little service which she could expect from some, yet that would not move her to part with them, but she would keep them, because gracious: and when she hath been told of the insufficiency of some, she would make answer, *But they are honest*. She considered, that those who were gracious, had a blessing attended them; though they could do little: and though they could not work much, yet if they prayed, the work would be well done, though but little. She would often say, how can any serve me faithfully, and perform their duty as they ought, when they make no conscience of serving God? at the best they will but be ἀνθρωπάρεσκοι, *Men-pleasers*, and their work be it never so much, it will be but ὀφθαλμοδουλία, *Eye-service*, which the Apostle willed not, *Ephes.* 6. 6. Oh what an example did she set! How fair a Copy, and how true letters did many write after her! I durst speak it with boldness, (were it proper for me that am a member of the family my self to say so) that in her house she had proportionally as many servants, who set

their faces towards Sion, and loved the Lord Jesus in sincerity and in truth, as was in any noble family in the land! How rare was it to hear a profane word, or see a profane gesture! From the time of my coming to dwell with her Ladyship, untill her death, I cannot say that ever I heard an oath, neither see man drunk in the house, save one. It was an house where grace was smiled upon, and where sin lay under a reproach. Oh what striving was there which should get to heaven first, which did much improve both our graces and our duties! the wayes of God were not there evil spoken of; if her Ladyship had known it, she would have soon stopped their mouths. She manured the soil with Gospel instructions; for which purpose she generally entertained an able Divine in her house; though I cannot say so by experience since I dwelt with her; neither would I, thought I might; yet for the most part she endeavoured to have both the learned and gracious; whom she did not keep to be idle; neither did she imploy them without abundantly rewarding them. She alwayes thought a Minister in her house, though costly, yet to be great riches; and would say, maintaining a godly Chaplain, makes no man poor. Holiness was promoted so by her encouragement, and by the Chaplains industry, that it was ordinary in the servants to be ambitious which should be best, not which should be greatest. She was exact in keeping a due order, that her family

family might know when to ſerve her, and when to ſerve God. As ſhe diſcerned any noxious weeds to grow up, ſhe would ſo influence them with her frowns, that their natures were often changed; but if that would not do, ſhe would root them out. The weeds that ſhe would labour to pull out, were ſuch as were either uſeleſs or infectious, or both: though ſhe could not eradicate ſin where it was out of her reach, yet ſhe would diſquiet it where ſhe had any thing to do; a little to ſhew what qualifications her ſervants were to have, and what ſins ſhe diſeſteemed in them.

1. She entertained no prophane; alwayes fearing, that they like pitch or a leproſie defile all they touch, or blaſt all they go about to do: She as much feared to entertain a man or woman dead in treſpaſſes or ſin, as the *Jews* feared to touch a dead body, becauſe of their uncleanneſs: and though I cannot tell how ſhe would have carried to ſuch in her own family, (for there was none that durſt be ſo, and ſo known to her) yet by her diſlike of that overſight and indulgence in others, ſhe ſhewed that a prophane man ſhould not have gone without his reward: it is true, to be deboiſt, is a merry life, if there were to be no account hereafter, when we come to dye: or if the moſt Atheiſtical ſhould be the moſt deifyed hereafter, it would be the beſt work to do nothing at all: and the only time would be to redeem no time; but

but there is a dreadfull ſentence, *Go ye curſed*; and that will need no Emphaſis; it is heavy enough in this, to be ſeparated from God: whom to enjoy is life eternal.

2. She would not at all encourage formality or ſuperſtition; ſhe would not permit that any ſhould perform their ſervice to God after a dead manner, no more then perform their duty to her ſleepingly: As for the ſuperſtition, ſhe counted it a Criticiſm; in worſhip, a complement: ſuch a flection, that they who can ſuit themſelves in every poſture, had need be better Grammarians then Divines: ſhe would not have hers ſo clowniſh and formal, as to keep their ſeat, though it was in the preſence of the King of Kings; nor ſo complemental, as to cringe and congee to every butterflye: but becauſe theſe are ſins might eaſily be removed in their cauſe, ſhe looked well to that; and that was,

3. She laboured, as that hers ſhould not be wholy blinded by profaneſs; ſo that they ſhould not be hood-winked with ignorance; knowing it is as eaſie for Satan to cauſe an ignorant ſoul to worſhip a ſtone, and idolize a word, as it was for the boy that lead venerable *Beda*, to make him preach to a heap of ſtones, telling him, that they were men. It was not comfortable to her that any of her family ſhould walk blind-folded, daſhing their feet upon

on ſtones, or ſplitting upon rocks, and making ſhipwrack of faith. She did not train them up *Andabatorum more, tenebris & dubitandi caligine palpitantes*; therefore was it that ſhe had a light alwayes in the houſe that ſhould guide them the way to heaven.

4. She would not abide that a drunkard ſhould come in her ſight, though it was not ſo apparent in my time, becauſe there was not occaſion for her to teſtifie her diſtate as in her own: yet by what I have heard from her as relating to others, I can affirm, that they were a very loathſome crue to her; With what an Emphaſis would ſhe pronounce the word *Breaſt*, when ſhe had reproved any that had been guilty of that ſin! And indeed that ſin ſeems to be ſtrangely unnatural, becauſe it takes away for the preſent, that whereby man is diſtinguiſhed from bruit beaſts; to wit, the more lively exerciſe of his rational faculties. It would trouble her to ſee it in others, (though ſhe prevented it in her own) that lived like *Bonoſus*, as though they were born *ut biberent, non ut viverent*: of whom is was ſaid, and that according to his deſert, when he had hanged himſelf, *There hangs a Tankard, not a man.* I have read, when *Æſchines* in a diſcourſe with *Demoſthenes*, was commending *Philip* of *Macedon* for a brave man, who would drink much: *Demoſthenes* replyes, that, that was a good quality in a ſpunge, but not in a man: This is the door at which many other

evils enter. How often would ſhe ſay, to that effect, with *Bernard*, *Ad univerſa, vel crudelitatis, vel turpitudinis facinora perpetranda facilis invenitur via, cui nulla ſobria mentis ratio, ſed ebrietas dominatur*: How ſoon is the courſe of nature inflamed, and all on a fire, when there is moſt drink in the brain!

Quid enim Venus ebria curat!

And as ſhe hated this ſin in all, ſo eſpecially in Miniſters: a Drunken Clergy man was like great wits ſet upon wrong Objects, moſt pernitious: The *Monks*, that abſtemous generation, call the beſt wine, *Vinum Theologicum*, Divine wine, and beſt befitting themſelves to drink; but in them this ſin would be *peccatum diabolicum*, ſenſual deviliſh: when corrupted, it makes the tarteſt vinegar; ſo the corrupted Clergy make the moſt prophane.

5. She was cautious of entertaining any *Romaniſts* into her houſe, leſt any that were legitimate and true born children of the Church of *England*, ſhould loſe their birth-righ, by becoming brats of the harlot: againſt whoſe principles ſhe was not, becauſe they were theirs, but becauſe they varied from Chriſts rule; and the rather, becauſe they might eaſily miſguide thoſe belonging to her, when they had wrought in them an implicite faith, that their agents muſt be believed upon their own report; as eaſily

eaſily as one may be miſled when their eyes are put out: the ſoul is ſoon raviſht of truth when locked up in darkneſs, and caſt on the bed of licentiouſneſſe. Two things ſhe would much diſlike, (though ſhe would not perſecute for their ſober judgements, but puniſh for their groſs ſins)

1. Their training up the vulgar in ignorance, as though none can be led to heaven with their eyes open, but they muſt all wink. Their denying them their ſervice in a known language; there is ſmall proficiency like to be made, when none muſt know whereto he hath attained; and people can ſcarce aſſure themſelves of the way, when all their teſtimonie is the word of a fallible, if not a falſe Guide; for they allow them not the rule of truth to be made intelligible: this is an Engine whereby they gain ſo many Proſilytes: Surely the land or perſon is in an uncomfortable condition where knowledge hath quit poſſeſſion. It is reported that at the Aſſembly of States in *Germany*, one *Albertus* a Biſhop, by chance lighting on a Bible, as he was reading, one of the States asked him what he had got, what book that was? he anſwered, he did not know what it was; but wherever he read in it, he found it to be againſt their Religion.

2. Their licentious converſations: their hatred of the power of godlineſs; as it is well expreſſed in that Diſtick:

Vivere

Vivere qui ſancte cupitis, diſcedite Roma.
Omnia cum liceant, non licet eſſe pium.

And if all their Popes muſt be believed, as not capable of ſpeaking falſe, why may not *Pius* the fifth, when he ſaith, *Cum eſſem religioſus, ſperabam bene de ſalute animæ meæ: Cardinalis factus extimui; Pontifex creatus, pene deſpero:* When I was in my low condition, and addicted my ſelf to the ſervice of God, I hop'd well of my ſalvation; being made Cardinal, I began to doubt and fear; but being created Pope, I am altogether in deſpair. It would be well, if they did not prefer their *Utile* before their *Honeſtum*; their gain before godlineſs; witneſs their priviledged ſins: A ſad State where is a toleration to be wicked, and not to be true: to do unjuſtly, but not to ſpeak truly. *Fac me Pontificem, & ero Chriſtianus;* make me a Pope, and I will be a Chriſtian; was an argument, that that man who ſaid it, was a follower of Chriſt rather for what he had, then for what he was; for loaves, then for his perſon.

6. She would not permit an oath to be pronounced twice: and as for a lye, ſhe would be very inquiſitive, where ſhe had a ſuſpition; knowing that *Tenue eſt mendatium pellucet, ſi diligenter inſpexeris*; lyes bluſh, and betray themſelves, if they be looked on; ſo ſhe would ſearch to the very bottom of a frivolous excuſe, and let

out

out the very dregs, to ſee if the cask was not tainted.

7. She loved not that any under her ſhould eſteem themſelves according to the quality of whom they ſerved, or the place which they were in; but according to what they were in themſelves: She would ſay as *Severus* ſaid of the Empire, The management of any of her ſervants place and truſt conſiſted not in bravery, but in vertue: and here ſhe did not only enjoyn, but gave an example: though ſhe had an Apologie of honour and wealth to ſpeak on her behalf; yet ſhe needed no excuſe, who could not be accuſed as guilty of pride: and though ſhe was ſo great, as *Nemo major, niſi quæ juſtier*; none excels, that falls ſhort of her grace; yet *Gratius fuit nomen pietatis, quam poteſtatis*; holineſs took the place of honour, and greatneſs was made ſtoop to Godlineſſe's feet: And though ſhe had much to boaſt of, yet ſhe looked not upon any thing as her own, but as borrowed; and when ſhe was any way tempted to pride her ſelf in her attainments, ſhe would then ſtill the temptation, by thinking of paying them again with intereſt for the uſe of them. It was ſaid of Mr. *John Fox*, that his grace did him more harm then his ſins, becauſe he was apt to be puffed up: but it was not ſo with her, who was hindred from magnifying her ſelf, by making experiments of her own emptineſs: and this example did ſhe ſet to her ſervants;

and

and many were imitators thereof: As ſhe was clothed her ſelf, ſo ſhe deſired that hers ſhould be in the ſame faſhion; not gaudy, but comly; not coſtly, but uſefull; not light, but neat. She was arrayed, and ſo ſhe deſired hers to be, *Sirico pietatis, beſſino ſanctitatis, & purpura pudicitiæ*; with holineſs and modeſty: and many ſhe had about her that wore this Livery. She loved a humble heart; and would uſually make them ſit loweſt, who had the higheſt looks: ſhe alwayes had a favourable aſpect for a modeſt countenance; but a majeſtick frown on thoſe *Quos pudit non eſſe impudentes*, who were moſt aſhamed when they were not impudent.

8. She would not permit any private quarrel and conteſts, but keep peace one with another: She was diſpleaſed with the conteſts which ſhe ſaw in other houſes; but ſhe forbad it in her own: ſhe endeavoured to bring *Iſhmael* under the power of *Iſaac*; though ſhe could not change his nature, ſhe would tye his hands: and they in her houſe who were of the ſeed of the woman, were not trampled on by the Serpents ſeed; neither were the Lords Freemen brought into bondage by the worlds ſlaves, or ſins vaſſals. She did ſo moderate their enmity, and ſo tame the rage of the Lyon, that he would let the Lamb lye down, and not devour it: though ſhe could not keep the godly under her command from reproaches, yet ſhe would wonderfully

derfully keep them from harms; which brought such an esteem of holiness, that made her servants strive which should be most pure, because such had the greatest shew of her love: And thus I have given you her behaviour in her relational duties.

II. *I come to the second place, to shew her carriage to God; or how she behaved her self in her spiritual capacity.*

1. SHE kept a strict watch over her own heart: Oh what snares of Satan did she discover! and how timerous many times was she to walk, even in beaten paths, for fear of snares! Oh how afraid was she to wash in pure and known streams, for fear of baits! She had such a circumspection over her wayes and affections, as one that had experienced, how easie it is to be deluded, and how difficult a thing not to go astray! She was like one of those in the *Revelations*, *Rev.* 4:8. ἔχων τὰς πτέρυγας ἓξ κύκλοθεν, which had six wings encircling her about, not taking rest day nor night, but saying, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come*: And in these it is said, ἔσωθεν γέμουσιν ὀφθαλμῶν, they were full of eyes within: Thus was she, she had an eye to the ἀπάνη τῆς παρ-

καρδίας, to the deceitfulneſs of her own heart. An eye to that τὸν υἱὸν τῆς ἀπωλείας: to that ſon of perdition, who comes κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις, καὶ τέρασι ψεύδους. Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις; 2 *Theſ.* 2. 9,10. *According to the operation of Satan, with all power, and ſignes, and lying wonders; and with all deceitfulneſs of unrighteouſneſs, or all unrighteous deceits.* She had an eye to that ἄνεμον τῆς διδασκαλίας, ἐν κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης, to that wind of Doctrine counjured up by the ſlight of men, and cunning craftineſs, according to the very methods of deceit: She was full of eyes within; whereof, like *Argus* his *Bina quietem*, they were all awake but two. With the Spouſe, though ſhe ſlept, yet her heart was awake, to hear the whiſperings of her beloved. The *Herbaliſts* tells us, that *Abſinthium* or Wormwood as it ſtrengthens the heart, ſo it hindereth ſleep; it was ſo with her, that the potion wherewith ſhe was phyſicked, was ſo bitter many times, that ſhe was kept from reſt; and the more ſhe ſaw the power of her adverſary, the more ſhe would watch. She ſaw how eaſie it was for hell to break looſe into the ſoul when it was ſecure; therefore her ſleep was *Somnus leporinus*, like the Hare, becauſe ſo many Dogs, Wolvs, Foxes, and beaſts of pray purſued daily. Thus *Macarius* in his 33. *Hom.* makes it a teſtimo- of the inhabiting of God in the ſoul where the

eye

eye is open; ἡ δὲ γὲ ψύχη ἡ βασάζουσα τὸν θεὸν, ἢ μᾶλλον δὲ βασαζομένη ὑπο τῦ θεῦ, γίνεται ὅλη ὀφθαλμός. The ſoul that is made divine, and enlievened with the preſence of God, or taken up into fellowſhip with him, is all light, all eye. When ſhe ſaw with holy *Bernard Nuſquam ſecuritas*; that the Angels could be betrayed in heaven, *Adam* in Paradiſe, *Judas* in the ſchool of Chriſt! Oh how circumſpect was ſhe, leſt ſhe ſhould go wrong, or be ſurpriſed in the way! nay, the Intimacy ſhe had with the corruption of her nature, which *Epictetus* obſerved to be ἔχθρος ἑαυτῦ καὶ ἐπίβυλος, an adverſary and a traitor to herſelf; when ſhe ſees that wiſe *Solomon*, ſtrong *Sampſon*, and holy *David* might be circumvented, this kept her on her watch.

2. She would not ſwerve from her uprightneſs; it might be ſaid of her, as of *Fabritius*, *Difficilius ab honeſtate, quam ſol a curſu ſuo averti poſſit*; it was more difficult to obſtruct the ſun beams, then to make her warp: She had not ſuch a reſpect to perſons, as to make her neglect her integrity: She had on the helmet of righteouſneſs, the breaſt-plate which made her undanted by the face of man: She was ſo ſheilded with that *Murus ahæneus*, that bulwark of Integrity, that is ſuch a καρδιοφύλαξ, a hearts-eaſe, that ſhe could anſwer as *Luther*, when he was condemned by the Senators at *Norimburg*: *aliter Norimbergo, aliter cœlo concluſum eſt*,

eſt, though you condemn me in *Norimberg*; yet if God approve me in heaven, I value not: or as *Cyprian*, when the Proconſul had ſentenced him to death; *Aliud eſt cella terrena, aliud eſt tribunal cœlorum; ab inferiore accipio ſententiam, a ſuperiore Coronam*; I value it not, my Tribunal will repay for this earthly cell, my Crown will recompence for my condemnation here. It was not relation or acquaintance that could caſt the ballance, or throw in an unjuſt weight: but ſhe was *ad quadram formata*, ſo cubical, that her foundation was coincident with a plain *ſuperficies*. She meaſured her ground to ſtand on by the rectitude in her own nature; there was that *μυστικὴ κοτυρία*, that ſecret and inviſible participation of the divine life; that to be evil, was to be irregular, and to ſwerve from her own natural inclination. *Themiſtocles* being *Prætor* of *Athens*, *Simonides* the Poet became his Petitioner; and when *Themiſtocles* had conſidered, that the thing he asked was unjuſt; he turns unto him with this anſwer, *Neque tu bonus Poeta eſſes, ſi præter leges carminis caneres; neque ego civilis Prætor eſſem, ſi preter quod eſt juſtum tibi gratificarer*; it would be no commendation of thy Poety to ſay, thou madeſt Verſes without Laws or Rules; no more would it be to me to gratifie thee in a thing ſo unjuſt: This was her reſolution with *Calvin*,

Fiat juſtitia, ruat cœlum.

She

She would be upright, though she smarted for it; she would keep her integrity unwarped, because it preserved her undaunted.

3. She carried like a Christian under afflictions, wherein she was much exercised; and it was often going into the furnace that made her graces so bright. And indeed they that expect to be godly in the world, and not meet with tribulations, Persecution and Affliction, surely take Christ to be in jest, *John* 16. 33. or think St. *Paul* complements, 2 *Tim.* 3. 12. Yet though she laboured in the yoke, she is taken up to rest; though she had her share of that bitter tree, yet she found the fruit to be sweet. In her deepest outward distresses, *Divinas Martyrum consolationes se sensisse profitebatur*; She had a gentle stream ran privately to her heart that kept her from fainting. A drop of the fountain was cordial and restaurative. She was never in such a Dungeon in the earth, but she could look out to heaven; never under such a cloud, since I knew her, but she could feel the warm Sun-beams darting through it, and refreshing her soul; though she sometimes had mean entertainment, yet she would look upon it as a Saints portion, a childs allowance, and take it, and be thakfull; Though she was sometimes fed with bread and water of affliction, nay with husks among the swine; yet she comforted her self, that in her Fathers house there was delicious fare,

Atticæ dapes; δυνάμει τοῦ στρήνους, δόξα καὶ τρόφη, glory and pleasure lye at the gates: Of whom I may say, as the Apostle saith of the Worthies of old, who were sawn asunder, stripped, reproached, wandering ahout in skins, and lodging in caverns and dens of the earth, that μαρτυρηθέντες διὰ τῆς πίστεως. She had a faith that hath witnessed her to be Conqueror. When she had heard of the hard usage of the Christians at *Piedmont*, how they were miserably persecuted, she would grieve within her self, and pray, that *England* might not bring forth such Executioners; that such weeds might not grow in so pleasant a garden. Oh what tenderness would she then have expressed, had she been acquaited with the *Sieulæ vesperæ*, the *Lamena Parisiensis*, the *Spanish Inquisition*, or Massacre at *Paris*! but these however were thought by her to be any thing but παθήματα τοῦ νῦν καίρου, sufferings of the present time in their season, not worthy to be compared with the future glory that is to be revealed. She had a submission to the Fathers will; and like *Jephthas* daughter, would freely resign to her father; my father, let it be done to me according to what hath proceeded out of thy mouth: Oh rare spirit, in bearing disappointments! not like the *Chinees*, who whip their gods, if they do not supply them; but with *Eusebius Pamphilus*, she would *gratias agere Deo benefaciente, repugnante vero non accusare*: She would rejoyce and praise the Lord for smiling on her; but if be corrected, she

ſhe would not reply. She followed not God only when he lifted her up, but when ſhe was on her knees; and ſhe could kiſs the hand both when it gave, and when it came to take away. She was not of that wicked frame,

Pia in fortuna ſecunda,
but
Impia in adverſa:

not only hang a flag to *Neptune* when ſhe had a proſperous voyage, but when ſhe had ſuffered ſhipwrack. She would take all in good part from God, who could direct all to a good end: She would ſay, ſhe expected not to fare better in the world then Chriſt did.

Alme Deus, te odit ſine cauſa mundus; amabas
Tu ſine cauſa illum; quam bonus ultor eras!

Without a cauſe the world doth hate, and Chriſt doth love:
This kind of ſweet revenge diſcendeth from above.

It hath bin the childs portion to be hunted after for his life ſometimes by the god of the world, ſometimes by the men of the world; & ſhe ſufficiently experienced it. We have had teſtimonies of the cruelties of an adulterous generation; witneſs *Ireland*, which contrary to the nature of the ſoil, hath bred many Vipers and Ser-

pents, that have ſtung, and mortally wounded ſo many of Gods Children. *Flagrat adhuc in memoriis Noſtratium vivicomburia Mariana*, the ſlaughters in *Maries* dayes cannot be forgot, for they were writ in blood. She deſired to undergo what was laid upon her with patience, that ſhe might neither diſquiet her ſelf, and make her burden heavier, nor provoke God to cauſe him to let it lie on the longer.

4. She had appretiating thoughts of Chriſt: She had meditated on his love and tenderneſs: and this affected her. She was like iron toucht with the Load-ſtone; no ſooner touched then drawn: There was an ardency in her heart to him who had influenced her by his own love; and it was of an aſſimilating nature that produced the ſame effects in her, that Chriſts did in him. Sitting by the fire made her tender to others; ſhe would not wound, becauſe Chriſt came to heal; not deſtroy, when he came to ſave; not hate, ſeeing he came to reconcile. Oh what a correſpondency did that love produce in her nature with the nature of Chriſt! ſuch was her heat, that it even dryed her up.

Amor eſt hilare tormentum.

To dye of love is a ſweet death. When ſhe had ſuch an object, ſhe could not exceed in honouring or embracing. She was very fervent, and it cannot be otherwiſe, becauſe her heart had

had been touched with a ſpark from Chriſts flaming breaſt. She warmed others by that fire kindled for her owu uſe: neither could you wonder that ſhe fell in love with Chriſt, being ſhe had ſeen him ſo often in his glory, and found him to be ſo ſutable a Saviour to her, when ſhe lay under the ſentence of condemnation in her own conſcience. Oh how comfortable, was it to lie warmiug ones ſelf by ſo great a heat!

Ardet amans, traxitque per oſſa furorem.

Or as it is ſaid of *Atrides*;

Uritur Atrides, & cæco capitur igne.

The fire came ſecretly and unawares into her boſome, and there it kindled and melted her heart: It was with her as with the ſpouſe; ſhe could not conceal her love to Chriſt, but in his abſence

—Tota incenſa per urbem
Debacchatur.

She ran not wantonly, but in the heat of her zeal, enquiring of every one ſhe met, if they ſaw her beloved: and ſuch a poſture would carry its Apology with it, if they would conſider, ſhe was ſick of love. Oh ſweet ſoul, how have I ſeen her at ordinances and duties! *Lacrymantem & multa volentem, & ter conata collo*

dare brachia circum! How full hath her heart been, which could not utter it self but in ſighs and tears! how was her ſoul raviſht, when ſhe heard Chriſts voice! and ſurely he who ſpake as never man ſpake, who was the faireſt of ten thouſand, perſonally the ſweeteſt complexion that ever was upon earth, as *Origen* thinks, deſerves love of all that know him. A tempting world, nor a gawdy pleaſure had ever any influence to diſintangle her: She would tread on other things, that ſhe might reach the higher towards God. When I conſider what a heaven-born-ſoul hers was, I cannot but conclude, as *Philip* of *Macedon* did, when he ſaw his ſon *Alexander* leaping on *Bucephalus* his great horſe, he wept upon him, and kiſſed him, and told him, he might ſeek another kingdom; *Macedonia* was too little for him. So it was with her; the greatneſs of her mind was not commenſurate to preſent Objects: her faculties had a tendency to the preſervation of the head. She grudged not that Chriſt the head, which contained the power of ſeeing and underſtanding, ſhould have dominion over the other members. She grudged not that the fountain ſhould be exalted above the Ciſtern, leſt influences ſhould not be conveighed. She loved her Jeſus with *Bernerd*, *Plus quam ſua, ſuos, ſe*; more then any thing beſides; nay more then her dear ſelf; for ſhe hath to my knowledge ſacrificed, not only part of her Eſtate, but part of her reputation on his behalf.

half. When ſhe went to duty, it was in obedience to Chriſt; When ſhe went to Church, it was to meet Chriſt; When into her Cloſet, it was to embrace her Chriſt: When ſhe read or meditated, it was that Chriſt might be more fully diſcovered unto her. I may boldly ſay of her, as one ſaid of *Cicero Hortentius*, That every book was rejected by her, wherein ſhe found not the name of Jeſus; and this love made her very active; made her a Volunteer in Theological War: ſuch a bond it was, that neither the ſtorms of a cloudy day could rot, nor the heat of a fiery furnace could burn, nor the ſword of a Tyrannical perſecutor could cut, nor the flutterings of a glazing world could entice aſunder: It was not the damnations of the prophane, nor the *Hail Madam* of the hypocrite that could ſeparate her from her Beloved.

5 She had a high eſteem of the everlaſting Goſpel: like *Budæus* his wife, *Non tractavit negligentius libros quam liberos*: ſhe was as tender of the Goſpel of Chriſt, as of the perſon of her child: as ſhe delighted to ſee his perſon, ſo did ſhe to hear his voice: what ever charge ſhe gave, in her ſhield ſhe bore the goſpel in chief, over which, *A heart ſurmounted proper*: it was there that ſhe found food for her ſoul, and direction on her way. She would ſay to the ſame purpoſe that *Cherea* did, *Hæc ego non facerem quæ Jupiter fecit?* what ſhall

Christ set me an example, and shall not I imitate? Shall he go before, and I stay behind? She delighted in the same manner that *Robert* King of *Cicily* did in the book of God; who once acquainting *Petrarcha* with his affections to the Word, and Interest of Christ, said, *juro tibi Petrarcha, multo chariores esse literas quam Regnum; & si alterutro carendum sit, æquanimus me Diademate quam Literis carituru n*; I prize the Gospel more then my Crown; and if one must be left, I profess I had rather lose my Kingdome then the Scriptures. Oh she often felt a secret wound that she received from the word of Truth, which came with pleasure, not with smart: *Evangelii verba leviter volant, sed graviter vulnerant*, the Gospel is but a Word, but it makes an impression; it cuts deep, though the wounds are more delightfull then painfull: How often would she go to this glass to dress her self by! and thence was it that she was so comly: she did not only look in the glass for her own face, but she thereby got a sight of the Fathers Throne, as by the light of the Sun she got a sight of his footstool. She loved to sit under the beams of the Sun; and though it did make her black, (for she thereby lay under the disdain of the more degenerate part of the world) yet she was comly; nither would she put a vail over her face, when she went to behold the Sun, but would labour to view him without eclipsing any of his brightness, by the shadows of Types, or the vails of Tradition.

She

She loved to ſee light immediatly from the fountain, not by reflexion or derivation; for then the heat and vigor was ſomething abated. God made two great Lights, the light of the Sun to rule the day, and the light of the Moon to rule the night; of which things, I may ſay as *Paul* of *Agar*, and *Sarah* of *Iſaac* and *Iſhmael*: *Gal.* 4 ἅτινα ἐστιν ἀλληγορούμενα, which things are an Allegory; they are the two great diſcoveries that God made of himſelf to the world; the two Miniſtrations or Covenants, Law and Goſpel, *Moſes* and *Chriſt*; *Do this and live*, *Believe, and be ſaved.* The light of the Moon only a dark repreſentation and reflexion, a derived ſtream, full of Mountains, Miſts, Types, Shadows, Ceremonies, carnal Ordinances impoſed, only till the time of reformation, till the Sun ſhould ariſe: μέχρι τῆς ἀνατολῆς, καὶ ἀναστάσεως, καὶ μέχρι καιρὸς διορθόσεως. The great light which is the true, clean and infallible declaration of the ſun Chriſt in the Goſpel, which diſpels all miſts, and ſhadows, and additional rites, whereby the holy of holies is diſcernable by the rending of the vail in twain; this was the *Luminare magnum*. *Heb.* 1.1. *God at ſundry times, and in divers manners ſpake in times paſt to the Fathers by the Prophets; but in theſe laſt dayes hath ſpoken to us by his Son, whom he hath appointed Heir of all things, by whom he made the worlds*, &c. This was the Object of her eye; Oh ſhe loved to ſit in this light, where nothing ſhould cloud

or

or eclipſe the brightneſs of his glory, nor the image of his perſon.

6. She was not only a Prizer and an Incourager, but a conſtant frequenter of publick Ordinances and preaching. She was often taking her ſouls food; and that was the reaſon that ſhe was ſo well-liking. She would be often at the ſincere milk of the word, that ἄδολον γάλα, that undeceitfull food, and therefore ſhe was a thriving Chriſtian: for beſides thoſe embraces in her own Cloſet, and the interviews in her Chappel, which were very frequent, yet ſhe deſired to ſee the face of her beloved in the Aſſembly of the Saints. She was of *Davids* heart, *Pſalm* 42. *As the hart panteth after the water brooks*, ſo panted her ſoul after her God; ſhe thirſted for God, the living God: and ſuch was her earneſtneſs, that ſhe counted a day in the Lords Courts better then a thouſand elſe where. One thing (that I may allude to *Davids* words) ſhe deſired of the Lord, and that ſhe ſought for, that ſhe might dwell in the houſe of the Lord all the dayes of her life, and inquire in his Temple. *David* got intelligence in the ſanctuary, *Pſalm* 73, 16, 17. So did ſhe, ſhe went to enquire of God, to ſeek his face, to pray to him, to praiſe him in the ſanctuary. She could ſpeak in his language, *Pſalm* 63. 1,2. *O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty*

thirſty land where no water is, to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. How did ſhe draw to the publick, and what a train followed her! there were many more gueſts at Goſpel feaſts, becauſe ſhe was there; She was the great Pillar of publick worſhip in the corner of the land where ſhe lived; many others (I will not ſay all) were but the *vacuum* or ſpace between; an empty-nothing. I may ſay of her deceaſe, as one ſaid of *Auguſtus* his death, That *Rome* feared *ruinam orbis*; ſo thoſe amongſt whom ſhe lived, now that ſhe is faln, may fear *Ruinam Evangelii*: Sermons, and Exerciſes, and Lectures look pale, when ſhe is taken away; Zeal, and Holineſs, and Chriſtian fellowſhip may give up the Ghoſt, now that ſhe is not there to encourage them with her preſence: her worſhip was conſtant; and yet ſuch a worſhip as God enquires after, ἐν πνεύματι καὶ ἀληθείᾳ, *in ſpirit and in truth*: ſhe loved not to have her ſervice ſo over-trimmed, that God could not know it, nor ſo careleſly dreſt as though it did not expect or regard acceptance. She would allow ceremonious geſtures in ſtrangers that had not been at all acquainted with God; but ſhe could not think it becoming ſons to be ſuperfluous in Congees before his father: being the Father is content with the heart, though ſhe would not commend a clowniſh garb and a ruſtick behaviour in Gods houſe, yet ſhe would

not

not have men antick. She was not a Non-conformist in her worship to the Gospel rule; but when Christ bid go, she would go: and when he said Do this, she would do it. The more spiritual the food was, she judged it more sweet; mixture took away the innate rellish of the sincere word from her palate. She loved to have her worship liberal, but not prodigal, but not gawdy; well trim'd, but not light. She loved that the Ministers labour should *Olere lucernam*, savour of sweat: that they should so cook the milk of the word that it should neither be mixed with floating ingredients, nor beaten into a bubble, nor tast of the impure vessels, nor set to the bottom; all which either makes it very untoothsome, or very unwholesome: and she did not only hear attentively, but would carry away with her, either in her memory, or in her Notes; and that she fed on, untill the next banquet: she would practice over the Sermons which she heard, and so imprint them in her memory; that, as to her, they needed no other publication. She did not think that to be *Vera Religio quæ in Templo relinquitur*, not that to be true worship which is left at the Church; therefore when she had no witness to stir her up, then would she ruminate on what she had formerly taken, but not well digested; therefore she would usually compare her heart to what she had heard; and what she heard to the word of truth, and hereby strictly examine her self, with *Sixtus*, *Quod malum hodie sanasti, cui vitio ob-*

obſtetiſti, quaparte meliores? What ſin ſhe had conquered, where ſhe was more illuminated, and where her graces wanted moſt repair.

2. As to Prayer as well as Preaching, ſhe was both powerfull and conſtant. She ecchoed to the Lords command, *Seek my face*; her addreſſes were frequent, and her importunity was great, like the woman of *Canaan*, *Mat*, 15. 22, 25, 26, 27. ἐκραύγασεν λέγουσα ἐλέησον με κύριε υἱὲ Δαβίδ. She cryed, ſaying, *Commiſerate me, O thou Son of Duvid.* And *verſe* 25. προσεκύνει λέγουσα κύριε βοήθει μοι; She worſhipped, and cryed, Lord, *Be helpfull to me*; and when ſhe had a rebuke, and was told there was nothing for her; or that what there was, was too good, then rather then nothing, ſhe would have the crumbs under his Table: Or like the importunate widdow, that would weary the Magiſtrate, if he would not right her. Thus ſhe with *Gorgonia Nazianzens* ſiſter had her knees even cleaving to the ground; though ſhe had others to pray for her, yet ſhe would not neglect it her ſelf: After family duty at nights performed by her Chaplain, ſhe would redeem time for retirements: Communion with Chriſt is the ſweeteſt; and there is the greateſt raviſhments of heart when alone: moſt intimate expreſſions of love when no body is by; neither might any interrupt her, *Cum rem divinam fecit*, when ſhe was at her devotion. She was purely Veſtal in this; ſhe never

never let the fire of her affections go out: earneſt for what ſhe ſtood in need of, and gratefull for what ſhe had received. Many a day did ſhe ſet apart to implore deliverances from eminent dangers; and many a day to return praiſe and make acknowledgements for eminent deliverances; It is reported that the *Bernates*, a people in *Switzerland*, cauſe the day of their reformation to be engraven in letters of gold on Pillars of ſtone: So at *Geneva* on the Towns houſe on a Marble Table is writ this, that ſhews they were not negligent of praiſe, when God had exerciſed his power.

Poſt Tenebras Lux.

Quum

QUum anno 1535. profligata Romana Antichriſti Tyrannide, abrogatiſq; ejus ſuperſtitionibus, ſacroſancta Chriſti Religio hic in ſuam puritatem, Eccleſia in meliorem ordinem ſingulari Dei beneficio repoſita, fugatiſq; hoſtibus, urbs ipſa in ſuam libertatem, non ſine inſigni miraculo reſtituta fuerit; Senatus, populuſq; Genevenſis monumentum hoc, perpetuæ memoriæ cauſa fieri, atq; hoc loco erigi curavit, quo ſuam erga Deum gratitudinem ad poſteros teſtatam fecerit.

Which

Which I mention for this, that you may ſee reformation is on record, and ſuch great mercy deſerves a *Memorandum*; and that it was with her; the laſt thankſgiving day which ſhe kept, was for the ſafe reduction of her only ſon of hapy memory, from beyond the ſeas, that he might come and bow once more to his parents in the land of his nativity; and that they might make each others hearts glad in beholding one anothers faces in peace; and this was a memorial of her gratitude, namely her remarkable bounty to the poor of her neighbouring towns, which Alms I cannot believe will be blotted out while ſome live, who were partakers therein: but to the thing in hand; Oh! how ought their eyes to be lifted to the ſun that are not blind! and with what reall love ſhould they return the cup of thanksgiving when God hath cauſed it to overflow! how would ſhe cry out in the conſideration of the glorious purchaſe made by the pretious blood of Chriſt and in conſideration of her adoption and covenant interreſt ἐξ ὄιων εἰς ὄια, from how great darkneſſe to what marvailous light, from what bondage to what a freedom, from what a priſon to what a throne!

Oculos ad ſidera læta
Extulit, & duplices tendens ad ſydera palmas
Talia voce refert.——

her eye fixed on the Tribunal, her hand upon her heart; Oh what expreſſions would ſhe utter

utter; such as none could indite, but by the help of the Spirit; and such sighs as are στέναγμοι ἀλάλητοι, such as I cannot express; and surely they could not but be heard, *Quia (ut glossa) a spiritu Dei in se habitante proficiscuntur*, because they were composed by the spirit dwelling in her soul: what! her prayer was *Clavis diei, & sera noctis*, the key in the morning, and the lock at night; first after she rose, and the last before she went to bed: this *Hesiod* could admonish us to be our duty, ἔρδειν ἱερ ἀθάνατοισι θέοισι, ἡ μὲν ὀτ' ἐναύζη, καὶ ὅταν φάος ἱερον ἔλθη, She would seldom conclude any work but it should be done by praise; seldome but the work should begin with prayer; shaming those Professors that rather then pray for success, will put all to the venture, or not begin at all; who will be absent from dinner rather then crave a blessing: 'tis a wonder if such have not their bread turned into stones, like their hearts, who lay out nothing of praise for large incomes of priviledges. She looked upon her prayer as a weapon, and a defence from assaults, and therefore would not forget it because she knew not what enemies she should meet with; So *Macarius*, οἱ διάβολοι ὑπὸ τῆς ἐοχῆς καίονται, καθάπερ ὁ κηρὸς ὑπὸ πυρὸς. The Devil dreads prayer, as the burnt Child dreads the fire; thence the Jews have this proverb, *Quicunque expedit negotia sua antequam oraverit, perinde est ac si ædificaret excelsum*: he that begins a work, and never prays for

the ſucceſs, layes but the foundation in the ſand, or builds Caſtles in the air. Thus the Poets,

A Jove Principium.

Heſiod, μῦσαι πιερίηθεν.

Ovid. *Dii cœptis aſpirate meis.*

Theogn. φοῖβε ἄναξ.

Achilles, ζεὺς ὑψιζεμέτης.

So Demoſthenes, πρῶτον μὲν ὦ ἄνδρες Αθηναῖοι τοῖς θεοῖς ἔυχομαι πᾶσι κὴ πάσαις.

So *Turnus*,

Multa Deos orans, oneravitque æthera votis.

He made the air ring with his audible voice: Oh how many arguments had ſhe to move her to this! but none ſo free from being contradicted and oppoſed, as the ſence of her dependence, and of her own wants; and who can think there is no need to ask, when they conſider how uſefull it is to have! Look on *Peter* in his retirement, *Jeremiah* in the ditch, *Daniel* in the Lyons Den, *Job* on the Dunghill, *Ezekiel* on his bed, the three children in the furnace, *Jonas* in the Whales belly, *Paul* and *Silas* in priſon, Chriſt in the garden, and then tell me if you need not prayer: Which of you gave a beggar ever any hing, were he never ſo poor, if he was too ſtout

to

to ask? and which of you would ever give him more, if he was too proud to thank you?

Orate Jovem qui donat & aufert,
Dat vitam, dat opes.

Is not Life and Preſervation worth thanks? Is not everlaſtnig glory worth asking? She uſed to pray as though ſhe would take no denyal; and to praiſe as though ſhe expected never to be denyed more; her prayers was ἐν πνεύματι, in ſpirit, of the Spirit indicting, and for ſpiritual things: She concluded with St. *Auſtines* Epiſtle, 105. *Sine ſpiritu, orationis nemo ſalubriter eſt oraturus*, that no man can pray as he ought, without the Spirit of prayer; and this ſhe was very diligent in, that her heart and underſtanding went along with her words; For

Quod in religione cor non facit, non fit;

that is no Chriſtian duty where the heart is idle; therefore *Exod.* 37. *Aaron* was never to burne incenſe but when the lamps were lighted: noting to us that *nunquam debet effundi oratio niſi cum ardet lampas in intellectu*; Prayer is like the Apoſtles preaching; one word with underſtanding is more acceptable then a thouſand muttered by rote; therefore ſhe altered her prayer according to the alteration of her wants; when ſhe was a child, ſhe prayed for childrens mercies that ſhe might take root, that

ſhe might grow; when grown, ſhe prayed that ſhe might be fruitfull; when the fruit was ripe, ſhe prayed for a faire harveſt; the husband man changes his deſires according to the ſeaſon; for ſhould he be alwayes confined to the ſame expreſſions, he would ask things either hurtfull or uſeleſſe; In which petitions ſhe would go with that fervency, yet with reſignation, and becauſe ſhe knew with Chryſoſtome τοῦ γὰρ δοῦναι κύριος, καὶ τοῦ πότε δοῦναι κύριος ἐστιν; It is God that gives both what and when he pleaſes; and becauſe her prayer was frequent, and ſo fervent, it was therefore more probable to be effectuall.

7. She excerciſed her ſelf in things which had an affinity with heaven: ſeeing ſhe aimed to go and live there, ſhe accuſtomed her ſelf to the language of the country, and conformed her garb to the deportment of that ſociety, amongſt whom ſhe expected to be a fellow-Citizen. Truth, Holineſſe, and Zeale.

1. Truth or a rectified judgment, was her inquiry: yet ſo, as it were mixt with tenderneſſe to all that were of a different perſwaſion. *Amicus Plato, Amicus Ariſtoteles, ſed magis amica veritas.* She loved the preſervation of her honour, the continuance of her reputation, the increaſe of her intereſt, but ſhe loved truth more; She honoured Epiſcopal, honour-

honoured Presbyterial, Independents; But she did not think that Christ was divided, that any of them was crucified for her: therefore she would not be distinguished from others by that characteristical marke, to which of these perswasions she did belong: But she looked upon the Divine life, and that was the note of distinction in her from others; for as for all other grounds of d suniting, upon which there attends strife and envy, she looked upon them as σάρκικοι & κατ' ἄνθρωπον περιπατοῦντες, carnall and walking after the} manner of men: whosoever made a party and laid not the foundation in conformity and similitude to Christ, she looked upon it as carnall, and humane at the best; Surely no principle but disobedience to the divine law and life, is sufficient warrant to disunite mens affections one from another: If ever any men were worthy to baptize a party into their own names, sure *Paul* and *Apollos* and *Cephas* were; There were but two partyes with her, and shee soon resolved which to be on: God and the Divel: Christ and Belial; and if any of the forementioned Sects would walk with her to heaven (for that is the place where all pretend to be going to) she would entertaine them kindly: but if they could not go her pace, or were perswaded that they knew a better way, if it was not so suitable to her judgment, she would friendly take her leave of them, and wish them a good journey, expecting to meet

again at their journyes end; If any was commended to her for charitable purposes, She would not inquire whether he was Prelatical or Presbyterial, *&c.* but whether he was a Puritan or a prophane person, holy or hypocritical. She did not measure other mens complexions and opinions by the astrolabe of her own fancy, but by the infallible word of truth: Oh this was it which she stood to promote; And yet with great tenderness; she would not put out other mens eyes, because they received not objects under the same representation that hers did; she did not like *Procrustes* with them that lay in his bed, if they were too long for it, cut of their heads: or too short, stretch them out: It is true, error is *multiplex*: truth *Simplex*, truth single, but one; error double, nay, manifold; But she counted it hard measure to be compelled to anothers judgment, be he what he would, except he could assure her that he judged righteous judgment, or (which is all one with the *Pope*) that he was infallible. She counted it a rack to an understanding soul to be compelled to follow one that can err, and to be bound to follow a guide whithersoever he went; What a hoodwincking it would be not to be allowed to stop when one is convinced that they are led wrong; She saw no reason why one might not as well make a standard for persons as for apprehensions, except all soules were equall, and all their vehicles of the

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ſame activity: Otherwiſe one may with pretence of reaſon, ſlaughter the ox becauſe he will not run as faſt as the greyhound, or burne the Gamut becauſe it cannot be ſtretched to the hight of an Ela, and knowing that one eye differed from another in carrying ideas to the intellect, ſhe would never make a ſtandard but in him who is ὅλος νοῦς καὶ ὅλος ὀφθαλμος, all ſoul, all eye, all underſtanding; and though ſhe granted that there was an error, if it was in the underſtanding, and not in the peremptory will, ſhe would not have it deſtroyed but informed, becauſe the ſick palat doth not give a right criſis, a true diſcovery of the reliſh of meats of wholſome food; ſhe would not ſend for an executioner, but a phyſitian: She counted it ſtrong Logik, an argument fetched from a Romane *Topick*, to be beaten becauſe her body would not fit anothers coate; it would be more rationall to let out or take in the coate, according to the body; For in her eſteem it was better an 1000. coates be rent then one body periſh; She looked upon eſſentials as unalterable, but ſhe would have circumſtances fitted to ſoules, and not ſoules to circumſtances: and when ſhe could not crowd into another mans apparel, ſhe deſired to be permitted to wear her own; provided it was neither chargeable nor infectious; and me thinks there is ſomthing akin to to this frame, myſtically couched in the ſcepter Royall, which is born in pale, a feild *Jupiter*, enſigned

with an eye *Sol* : the eye is not there only to espy gangreens which are to be cut off, but lesset sores that are capable of a cure. Truth was the card that she steered by, yet tenderneſse was the saile that carried her to the haven: there was indeed an Antipathy between her active soul and the muddy ignorant; and as they say of the Wing of a Batt laid to the hole of the laborious Emmet, it will hinder it from coming out; So she (not for differences in judgment, but practice) would seldome come where the cloud of darkneſse overshadowed the place, or where there was only a hollow voice not intelligible to the hearers: *non talpas & vespertiliones adoravit*; She loved not to worship hoodwinked: She thought it not probable that those who have darkned their brightneſse in their conversation, should have much light in their apprehension; therefore she would sooner take a holy mans judgment, then a prophane mans, in things which were controverted: she thought it not likely that those who sit in the shadow, should see more clearly then those that walk in the light of the sun: As for those whom the world calls Phanatiques, though many have not the name undeservedly; yet those of them who sincerely fear the Lord, & are free from self designes, she neither thought them mad men nor fools: it was her desire, as it was St. *Basils*; When he was sollicited to turne Arrian, and refused, one called him *Phanaticus* Phanatique, to whom he answered,

if

if this be madneſſe, *Opto me in æternum ſic deliarare*: I deſire I may be mad for ever; It is pitty that goſpel purity ſhould be madneſſe, and folly: and prophaneſſe and leudneſſe wiſdome and diſcretion; *O tempora, O mores!* The ignorant multitude, who meaſure all attainments by the hight of their cubit, think all Giants a monſtrous and a dangerous people that exceed them; thus they did with Chriſt, he was a Phanatique in their eſteem, *Joh.* 10. 20. thou haſt a devil and art mad: ſo *Rhoda*, when ſhe affirmed a thing which ſeeemed but unprobable to the congregation, ſhe was a phanatique, *Act.* 12.15. and they ſaid unto her thou art mad: So *Paul*, becauſe he had attained to a higher pitch of knowledge then the reſt, he was looked upon as a Phanatique, *Act.* 26.24. Paul, *thou art beſide thy ſelf; much learning hath made thee mad*; But ſee the rather who the Apoſtle calls phanatiques, and they are ſo in deed, 1 *Corinth.* 14.22,23. *But as all are not to be condemned for the guilt, ſo all are not to be juſtified for the innocency of ſome*; The moſt of thoſe which go under that name, who are indeed ſceptical and phanatical, ſhe judged the Quakers to be; And yet in ſome of theſe ſhe would ſay to the ſame effect that *Bucholtzer* ſaid of *Swinchfold*, *non deeſt cor bonum, ſed caput regulatum*; they wanted not a ſound heart but a ſolid head; not good aimes, but more faithfull guides; They have often attempted to draw her into their meet-

mettings, but in vain; I have heard her at their ſolicitations to make a ſolemn invitation of them to come to her chappell: and if they would not leave her ſuſpitious of their deſignes, they ſhould come firſt to her, becauſe they firſt made the breach; they would uſually preſent her with books which contrary to their intentions, let her ſee their errors more clearly, and made a fuller diſcovery of their grand deluſions: One once was very importunate with his friend, an Athenian, to go to hear the nightingale counterfeited to the life; to whom he anſwered, that would be frivilous, I have heard the nightingale her ſelf: Thus it was but a peice of their indiſcretion, to think that ſhe who had taſted of the milk of the word immediatly from the breaſts of conſolation, could be allured to taſt of that which they had beaten into froth; and though they had made it ſeem as white as ſnow, yet ſhe concluded it to be as empty as a buble, and as light as vanity: It was no eaſie matter to bring her out of acquaintance of Chriſt who is the life, and out of the ſearch of him who is the truth: She looked upon it as a Chriſtians liberty to be true and righteous, as *Plato* ἐλεύθερα γὰρ ἀνδρὸς τ' ἀληθῆ λέγειν: It is a Chriſtians privililedg, as well as duty, to walk in the truth as it is in Jeſus: And as ſhe ſought this pearl her ſelf, ſo ſhe rejoyced that any of hers had made a purchaſe of it, like St. *Joh.* 3 *Iohn* 4. μειζοτέραν τούτου οὐκ ἔχω χαρὰν, ἵνα ἀκούω

ἀχούν τὰ ἰμα τέκνα· ἐν ἀληθείᾳ περιπατοῦντα. She had no greater joy then this, to ſee her children walk in the truth; & what was made known to her, ſhe would publickly own and profeſs; *nihil veritas erubeſcit niſi abſcondi*, knowing that truth is not aſhamed of the light, it creeps not into corners, it bluſhes at nothing but darkneſſe: though ſhe lived in a dangerous time, when *facta erat fides temporis potius quam evangeliorum, & cum alter alteri anathema eſſe cœpit, prope nemo erat Chriſti*: when men ſet the bias of their faith to ſalute the time, and not to conform to the Goſpel; when men became ſalvages one to another: Yet ſhe kept unwarped, unbiaſſed, but walked both within the bounds, and kept an even length to the goſpel rule; She loved to hear the truth though it made againſt her, not like the unregenerate as *Auſtine* complains, *amant veritatem lucentem, odio habent redarguentem*, love truth when it commends, but hate it when it reproves; prize the word that will let them ſleep, but reproach it when it peirceth to the heart; She thought that to be holy and good, was the way to be rightly informed, knowing, that *ut Philoſophi quærunt veritatem, Theologi inveniunt, religioſi fiunt poſſeſſores*, as Philoſophers beat the aire, and Divines make ſome diſcovery, yet the truly godly and religious, are truths tabernacle and habitation. So *Auſtine*, *Surgunt indocti, rapiunt ꝙ cœlum, & nos cum doctrina noſtra deijcimur in infernum.* God infatuates the wiſdome of the fleſh, the terreſtrial

terreſtriall and carnall pullutations of fleſhly knowledge: but the pure in heart they ſhall ſee God: and the wiſdom which is not only light but clean, that ſhall be juſtified of her hearers.

2. Holineſſe was her dayly exerciſe; her eye was upon her ſoul, that it ſhould be kept clean and undefiled; *Retorſum ſpectavit, & anteactum vitæ curſum læta contemplata eſt.* She looked upon the mire and filth with a thankfull heart, when ſhe had eſcaped its difilement; She was not at all aſhamed who marked her ſteps, becauſe ſhe walked ſo uprightly; ſhe was like *Livius Druſius*, who being to build a houſe at *Rome*, the chief workman told him he would make it (if he pleaſed) that he ſhould overlook all, and none ſhould ſee what was done in his rooms: to whom he replyed, *Quin tu potius, ſiquid in te artis eſt, ita compone domum meam, ut quicquid agam ab omnibus inſpici poſſit*: Nay quoth he, but rather ſet it ſo in view that my actions may be ſeen of all: thus did ſhe; ſhe never feared who looked on her, becauſe her ſoul was alwayes dreſſed; She took *Seneca's* wholſome direction, *Sic vixit cum hominibus tanquam Deus videret: & ſic loquuta eſt Deo tanquam homines audirent*; She ſo lived with men as in the ſight of of God: and ſo ſpoke to God, as in the hearing of men; Her converſation was reall, much troubled that ſin crept in, though it ſeldom lodged in her mortall body; She counted it, with *Theodoſius*, a farr greater honour to be a member of Chriſt, then the head

head of an Empire; She ſeemed to hide her luſter rather then proclame it; *non magna eloquebatur, ſed vixit*: She did not ſpeak but live according to the Goſpel; and though holineſs, & ſtrictneſs had a reproach attending it, yet ſhe loved not Chriſt the worſe, *Propter hoc quod paupertatem prædicaret, & eligeret quos mundus contemſerat*: becauſe his followers were poor and ſuch as the world deſpiſed; And this luſtre of holineſſe ſtopped malicious mouths, and preſerved her honour entire among men: for it is not likely that principality ſhould be loſt where religion is preſerved, *Concil. Trident.* thoſe who were not of ſo weak conſtitutions as ſhe, yet were not able to indure ſuch hardſhip as ſhe would for the Goſpel; Thoſe that ſaw her ſtretch forward in a duty, and what large ſteps ſhe took in her care, except they were ſuch as had drowned their intellectuals in the ſink of a corporeal life, and body-pleaſing converſation, could not but confeſſe that ſhe was grown of a tall ſtature in grace; She was ſo exemplary, that I may ſay *ipſa eſt quæ poſſit virtutem diſcere virtus*; One might meaſure many rules by her, ſhe was ſo ſtraight. Oh how heavily did ſhe bear it when ſhe heard any one reviling the holy wayes of God, or caſting dirt on a ſpottleſs behaviour! She ſeemed to be inwardly wounded when Chriſts wayes were evil ſpoken of; She thought their mirth tragicall, and their melody prophaneſſe, who could not make ſport but by deriding the Children of God. φοβήθητι μή σε γελῶντες, ὁ διαπίστης ὀργίζεται,

1. ſaith

ſaith *Chryſoſtome*, take heed that when you laugh, God be not angry: She thought the ſtate ſad to live in, when nothing ſhould be accounted wit but what is prophane, and no men to be wiſe but thoſe that dare be wicked: when he is *tripidum optimus qui eſt bipedum nequiſſimus*, as Learned Dr. *Arrowſmith*, when he jeſts beſt, that dammes his own ſoul; It was ſaid of Mr. *Perkins* that his writings were ſuch, that *ſi tollas ſancta, tollis omnia*, if you take out what is holy, you take out all: So may it be ſaid of her life, take away thoſe dayes which ſhe ſpent in conforming her ſelf to Chriſts rule, and you leave her none; She ſo expreſſed the ſoul of Chriſtianity in her walking, that any one might eaſily ſee ſhe had a principle within her which ſet her on motion, which was not meerly humane; and while ſhe was living, ſhe ſhone with that luſtre, that though ſome of the deboiſter ſort thought it a diſgrace to her to own the name and title of a Saint, and of a Puritain and Child of God; yet as *Maccovius* did of *Perſius*, they I belive, would wiſh their ſoules only in the condition of this honourable Ladye, might they be put to their choice; Oh with what delight and cheerfullneſſe did ſhe follow after Chriſt, and how amiable were the paths of righteouſneſſe to her ſoul! She wold ſeldome be alone without the bible or ſome other book by her ſide; She took no pleaſure in light *Romances*, nor debauched

debanched Comedies, but in the Law of God was her delight: She would often be tacitly ſhewing her diſlike of thoſe books, where people might with as much liberty and with more profit be converſant in the the word of truth; Thus *Plutarch* writes of *Caſar*, that comming into *Rome*, he found the Romane dames cheriſhing their doggs on their lapps, and carrying them about in their armes: He preſently turns to one of his companions, and ſaid: What, have the Romane women no children? Alas, we may complaine in like manner even in this our day, To ſee frivolous tales, Idle ſonnets, obſcene playes, debauched odes, jeering Epitaphs ſo cryed up, and hugged in every ones boſome; may not one put the Queſtion, What meanes this? Have *Engliſh* men and women no bibles? Is their nothing writ in this language that is of ſoul concernment, or ſerves to edification! Oh what a purity was in her heart, which we could never diſcover all! for ſhe would not proclame her worth on the houſe top; but would then be beſt when ſhe was alone, like the images of *Caſſius* and *Brutus*, *eo ipſo præfulgebant, quod non viſebantur*; They therefore ſhon the more becauſe they were concealed.

3. Zeal was her motive; and integrity her ſtay; There was an earneſtneſſe went along with her regulated judgment; Her belief was

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ὀπ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς; καὶ πίστεως ἀνυποκρίτου: Out of a pure heart, a good conſcience and unfeigned faith; Her love was μηδὲ λόγῳ, μηδὲ τῇ γλώσσῃ, ἀλλὰ ἔργῳ καὶ ἀληθείᾳ: Not in word and in ſpeech only, but in deed and in truth: her converſation was ἐν ἁπλότητι, καὶ εἰλικρινείᾳ, οὐκ ἐν σοφίᾳ σαρκικῇ; In ſimplicity, and ſincerity, not in the wiſdome of the fleſh; Her imployment was εἰς τὸ δοκιμάζειν τὰ διαφέροντα ἵνα ἦτε εἰλικρινὴς, καὶ ἀπρόσκοπι εἰς ἡμέραν Χριστοῦ: That ſhe might try or approve things that were excellent, that ſhe might be ſincere and without offence till the day of Chriſt: not like thoſe that ſay *da juſtum ſanctumq; videri, Noctem peccatis & fraudibus obijce nubem*, who had rather appear Chriſtians then be ſo indeed; who run with the beſt all the day, eſpecially if the ſun ſhine upon them, but at night are as expert in works of darkneſſe as the worſt; She would be cautious in the doctrine ſhe entertained, not like the *Athenians*, whatever *Demetrius* commands, muſt needs be juſt: but ſhe firſt weighed them in the ballance and ſcales of the ſanctuary: but what ſhe did entertaine, ſhe was very reall in the practice: ſhe would not offer any counterfeite oblations, nor halt nor blind in ſacrifice, when ſhe had a male in the flock; Knowing that *ſimulata ſanctitas eſt duplex iniquitas*: to betray Chriſt when one pretends to kiſs Chriſt, makes one twice more the children of the devill; Oh how ardently was ſhe ſet for piety and how

how ſhe would perſecute prophaneſſe, as *Zuinglius*, *in alijs manſueta, in blaſphemijs contra Chriſtum non ita*: In other things ſhe was as meek as a lamb, but in dethroning ſin, the lion could not be more violent; It troubled her to ſee that any ſhould deſtroy themſelves in thinking to do God a diſcourteſie: It grieved her that ſo many had got on ſheeps cloathing, but had wolves natures, and were decked in ſcarlet and fine linnen, but were all ſores and boiles underneath; that would pretend to be of the Church of God, when indeed they were of the ſynagogue of Satan. So it troubled her to hear ſome mens zeal quenched becauſe others were only ſo in pretence; to hear all condemned that laboured to be ſincere, becauſe ſome did ſo to be ſeen of men: to have *Pauls* ſtrictneſſe evil ſpoken of, becauſe *Demas* had forſaken him, and choſe the preſent world, who had been a high profeſſor: This is all one to bring all the Apoſtles under the marke of hypocites becauſe *Judas* one of them proved ſo; to ſay that all women diſſemble when they ſay they are with child, becauſe ſome do miſcarry. She ſhuned a painted ſepulcher as much as an open grave; though there are a generation of men, ſhall I call them, or only apparitions, in whom holineſſe is even as coloures are in the rainbow, οὐ κατ' ἀλήθειαν ἀλλὰ κατ' ἔμφασιν, not according to truth but imagination, not in reality but appearance; yet it was not ſo with her; She came too much into view to be only guilt

or painted; ſuch Batts come ſeldom into ſight, and that at twilight too, that they may not ſo eaſily be diſcovered whether they be beaſts or birds; It was not ſo with her; for ὅλον τὸν κόσμον ἥλιον γίνεσθαι πρὸς ὃν καταῤῥθῆν ἐβούλετο ἄν, ſhe mattered not if the whole world were an eye to diſcover any flaw in her converſation; and as ſhe was ſincere and upright, ſo ſhe was very zealous and ardent; She could not be allured from the wayes of the Goſpell, *neque prece neque pretio*, neither could ſhe be lured nor forced from the profeſſion of the Goſpel; She was *orta ex quercu non ex ſalice*, in point of Evangelicall truth; ſo earneſt was her love ſet on heaven, that though ſhe had pleaſures of this life in abundance, yet *proteſtata eſt ſe nolle ſic a Deo ſatiari*, ſhe would not be put of ſo; in her purſuit of the prize ſhe was both ſpeedy and ſure; and if any thing ſtood in her way, ſhe would either remove or tread upon it, that ſhe ſhould not be interrupted in her progreſſe: *Contempſit & mundanum furorem & favorem*; Neither the calme nor ſtorme could hinder from lanching into the main ocean: She was as it is ſaid of *Ignatius*, *magnæ fidei*, *magni Zeli*, of a ſtrong faith and hot zeal: every opportunity was a price and a pearle that was ſtrowed in her way, and ſhe would freely ſtoop to take them up: nothing ſtuck ſo near her heart as the glory of the goſpell and intereſt of Chriſt; which ſhe made appear in her diſcourſe; for whereſoever

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it began, it would end there; She entered not into fellowſhip but with ſuch as would tell her of Chriſt; and this was a ſign ſhe loved much; *leveſque in nocte ſuſurri*, ſhe had night viſitations which we knew not of: when all were in bed, then could ſhe ſtep aſide to meet her beloved, and there *fixis ardens obtutibus hæret*, ſhe was tranſported with the ſight; She was carried to heaven in *Eliah's* chariot, in the flame of her zeal; how did ſhe love to behold Chriſt at the fathers right hand! many a time we could eaſily have gueſſed at her very thoughts: her very eye bewrayed her heart; Hiſtory tells us that moſt great atchievements owe their original to Love, as the voyage for the Golden fleet, the *Grecians* ten years warre with *Troy*, the honourable order of the Garter, *&c.* *Nobilitas ſub amore jacet*, honour is beholden to love: and nobility to kindneſſe of nature; ſo I may ſay of her glorious and immortal name which ſhe now is named withall, *ſub amore jecit*, it was derived from her love; Such heat was in her heart, that her very preſence had an influence, and I have known many come warme away when they have been cold when they went into the place where ſhe was: ſhe was ſo illuminated, like *Euryale* and *Sthenyo* by *Perſeus*, that ſhe ſlew *Meduſa*, the corporeall nature, which if it be liſtned unto turns us into ſtone. Take the ſtory; probably there may be ſomthing of myſtery couched in it: The *Egyptians* by the *Gorgones*,

Sthenyo, Euryale & Meduſa, underſtand the three ſoules, or rather the three tendences or centres in the ſoul; The firſt is called *Nepheſh* by the Hebrews, *Vivens* or *vitalis*; vitality or an appetence of life, to wit corporeal life: and this they ſay is *Meduſa*, who only of the 3 ſiſters was mortall, and ſo they will have that place underſtood, My ſoul is ſorrowfull unto death; his *Nepheſh* or appetence of corporall life was unwilling to part with the body; he that finds his ſoul ſhall loſe, and he that loſeth his ſoul ſhall find it, *Mat.* 10.39. the word ψυχὴν ſoul, it is there tranſlated life; for it is that inclination of the ſoul to life: the ſecond is *Ruach ſpiritus, qui rationis particeps ſit*, that ſoul or that faculty whereby the ſoul is capable of deliberating; the third is *Neſſamah*, human, light; which *Pythagoras* calls *divinitatis partem*, And *Plato mentem*; The inclination to obey the divine voice: which two egged on by *Perſeus*, *qui divinum ſpiritum melioremque genium ſignificat*, which intimates the influence of the divine life, they ſhew *Meduſa* the corporeal life or ſoul, which elſe would have indeavoured to have brought her ſiſters to the ſame ſenſuality, and to hearken to the whiſpers of the ſerpent; for *Mednſa* was all over beſet with ſerpents, and her head was full thereof. But laſtly,

8. She perſevered unto the end. She was conſtant and immoveable; as ſhe did abound dayly in the work of the Lord, knowing her labour

bour would not be in vain, ſo ſhe was ἑδραία γύνη, ſtable and firme, ζῶον ἑδράιον though νομάδικον, *immobilis* though *paſtoritia*, ἑδραία καὶ ἀμεταικίνητη, ſteadfaſt and unchangable, according to the Apoſtle, 1 *Cor.* 15. 58. She ſtood in in the greateſt blaſts of wind, as indeed there aroſe many about her: and being rooted in love, no ſtorm was able to blow her from her own ſtedfaſtneſſe; She was not only a fruitfull, but a well-rooted tree: It is an ordinary compariſon;

Homo eſt arbor inverſa.

A man is a tree with theroot upwards; for they counted the haire the root, wherein is the eſtabliſhment of the branches, ſtrength of the body; as in *Sampſon*, his ſtrength lay in his hair; ſo neither *Niſus*, nor *Dido*, nor *Alceſtes* could be overthrown until *Mercury*, *Iris*, and *Minos* had cut their hair. She was a tree: only differed in this: *arbor radices interra, homo in cælo poſuit*; her root was faſtened in heaven as a tree is in the earth: they carry it further, and ſay good men are *Palmæ* date trees,

——*Depreſſa reſurgit.*

the more weight it hath it, either grows higher or takes root deeper: theſe were the branches which the people ſtrewed before Chriſt, when they cryed *Hoſanna*, τὰ βάια φοινίκων, the boughs of

date trees, *Rami palmorum*: it hath a brain or pith, halilah with the *Hebrews*, *Cheder* by the *Arabians*; the berryes are called δάκτυλοι, and there is in them a neere resemblance to a mans finger, thence δάκτυλος *digitus*, a finger: It is alwayes green; thus she is a tree rooted and grounded in love, a nourishing soil, alwayes immoveable, not various: always green when most burdened, she either grew the higher for it, or took root deeper; and that I may use the Apostles words, *Heb.* 10. having a true heart, in full assurance of faith, her heart sprinkled from an evil conscience, and her body washed with pure water, considering that he was faithfull who had promised, κατέχει τὴν ὁμολογίαν τῆς πίστεως ἀκλινῆ: She held fast the profession of her faith without wavering.

1. She could not be unsettled by the worlds allurements: she had experienced their misery who had their portion in this life; therefore she had rather not gaine the world then lose her own soul: she did not esteem *Artibasius* his cup of gold so highly as she did *Chrysanthus* his kisse: she had considred the Preachers Epitaph of the world, All is vanity and vexation of spirit, and hence was it that she was so much out of love with the world, because it knew not the father; when she was on her death-bed, she bid us not pray for her and begg her life; for she desired to be dissolved

and

and to be with Christ: the taste of Spiritual food, and the dantyes of heaven were so fresh on her palate, that the things of the world had but a bad savour: she did not relish the worlds trash, that had fed so plenteously on the Manna of heaven: she could not be allured with puddle water, that had such soul-satisfying draughts of the pure fountaine above: nothing would quench her thirst but rock water, which rock was Christ.

2. Nor by wicked mens reproaches; she durst venture to trust all with God, though sinners did dishearten her; she believed that God would never leave her except she left him first; it was a saying of Cardinall *Wollseyes*, when he grew in disgrace under *Henry* 8. which she could witness to be true; quoth he (when one was pitying him that was so contemptible, who had been so remarkable) Had I been as carefull to serve my God of heaven, as I have been to serve my King on the earth, he would not have left me in my gray hairs; Indeed some have endeavoured to cast aspersions on her, (as they had need be very bad that have the worlds commendations or good report) but she was not so, but carried such a brightness in her behaviour that would darken all manner of disparagement; and notwithstanding aspersions, yet would make her reputation legible: She would not love her self, nor pride her self the more, because wicked men spoke well of her, but would rather

examine what evil ſhe had done, when ſhe was extolled by carnal and profane men. She did live amongſt ſuch Leeches, who ſuck the corrupt blood, if there be any; or I may call them Cupping-glaſſes, which draw the worſt humors: but I have examined ſome of their reports, and have found as much truth in them as the Doctor at *Sorbon* found for the juſtification of the Maſs, from the Poſtſcript of *Pauls* Epiſtles, where he found in the Latin, *Miſſa eſt*, though in the Original, in all the Poſtſcripts it is ἐγράφη, was written: ſo as it was with him, I found it in their reports, both falſe tranſlation, and falſe conſtruction: *Regium eſt male audire cum benefeceris*; ſhe would think her work the better, or her perſon more honourable for being reviled for being or doing good: like *Titus Veſpatian*, *Cum nihil fecit dignum propter quod contumelia afficiatur, mendacia nil curavit*, when ſhe had done nothing whereof ſhe needed be aſhamed, ſhe would not be aſhamed at any thing which evil men or women could report: her heart was many times ſo well imployed, that ſhe had neither time to hear, nor opportunity to requite what bad men ſaid on her:

Hæſit lac inter meditans interque cruorem:
Inter delicias uberis & lateris.

She often ſtood to contemplate the Virgins purity, and the ſons innocency, τῶν ἔργων πλεῖον ἢ χρημάτων πλουτεκτῶν βυλομένη, ſhe would rather

ther abound in works then wealth; aud if a ſpotleſs converſation, as well as a gorgeous garment would not oblige ſinners to give their good words, ſhe thought them not worth enquiring after, nor worth thanks when obtained. She did not think that the foundation of her eternal contentment was laid on the breath of a few external *Eulogiums* and commendations; therefore ſhe would not *Adorare vulgus, jacere oſcula, & ſerviliter agere pro imperio*: ſhe would not be irregular for their approbation, nor do evil though they would deifie her for it.

3. Nor by Satans temptations: as the flower could not allure, nor bad report ſhame her, ſo neither could the fiery dart affright her from her reſolution. She was compaſſed about with ſnares (as every Chriſtian is, who is not in a by-way) yet ſhe eſcaped; and when the number was ſo great that they ſeemed to cloud the ſight of heaven from her, yet ſhe could fight under the ſhadow of Chriſts wing: often was ſhe ſurrounded ſo with enemies, that ſhe ſeemed to be in the ſame poſture with the Prince of *Orange* his Army; when they had the *Spaniard* before them, and the Sea behind them: who were told they muſt either eat up that Army, or drink up that ſea, or there was no way to eſcape; ſo ſhe, there was the Ocean of Gods wrath behind, and an hoſt of ſins before, which made her fight ſtoutly, and reſiſt ſtedfaſtly, rather then fall into either of the dangers: many times

times there lay a Serpent in the way, which muſt either be ſlain, or it would make her ſtop her courſe, or turn out of the path; either of which ſhe was unwilling to do. And in as much as the beſt Chriſtians are *Satans* greateſt enemies, therefore they ſhall be moſt aſſaulted. Satan needs not tempt his own, no more then one needs make an exhortatory oration to a dead body to keep in the grave, or a priſoner in the Goal not to ramble abroad: ſo Satan himſelf anſwered an Exociſt, who going to conjure an evil ſpirit out of a Maids body, the ſpirit would not ſtir, but after many proffers to the ſpirit which was all refuſed, the Exorciſt having a great deſire to free the Damſel, deſired the ſpirit to come into his body, if it would but leave hers, imagining that the evil ſpirit would prefer a room in him before the Damſels; to whom the ſpirit anſwered, *Quid opus eſt eum tentare, quem noviſſimo die, jure optimo poſſeſſurus ſum?* What need is there that I ſhould remove my habitation to come into thee, when I have poſſeſſion already? Theſe were *Bella Theologica*, holy religious Wars: *Quæ tardius deflagrant, & citius exureſcunt*, which are long in kindling, yet ſoon conſume all: theſe were *Satanæ profunditates*, Satans depths; yet ſhe could wade through them when the wind & ſtorms were at heigheſt.

She kept her Chriſtian courage until death, with the ſenſe of her reconciliation: the eye of her faith was ſuch, that it diſcovered the

arm

arm of God, and ſtrength in his right hand; With *Scipio Spem poſuit*, ἐν δεξιᾷ οὐκ ἐν ἀριστερᾷ, ſhe placed her comfort in the merits of Chriſt, not in her own: She could hope when the veſſel leeked: and ſhe could believe where ſhe did not ſee: *For Faith is the evidence of things not ſeen. Fides Chriſtiana non habet meritum, ubi ratio humana quærit experimentum*: Greg. It is not true and genuine, but a ſpurious and adulterous faith that looks for a ſign: She was not of them who in times of encouragement profeſs they will dye with Chriſt, but when danger comes, deny him: not of the multitude, that when the high Prieſts are inclinable to own him, call him a great Prophet; but when they ſeek to put him to death, call him the *Prince the of Devils*. Not of them who in his triumph cry *Hoſannah*: but in his diſgrace, cry, *Crucifie him, crucifie him*: but having appeared in the perſon of *Agamemnon*, would not act *Therſites*: having on the ſhield of faith, would not retreat: and having anchored on the rock, would not hoiſe ſail with the ſtream: having begun in the *Spirit*, ſhe would not end in the fleſh: and being engrafted into the Myſtical body of Chriſt the Church, that living vine, ſhe would not be tranſplanted or inoculated into the wild Olive. She reſolved with her ſelf that ſhe would dye ſtanding; *Ut oportet Miniſtrum concionantem, ſic oportet Chriſtianum ſtantem mori*: as it becomes a Miniſter to dye preaching, ſo it becomes a Chriſtian to dye

dye practising: if he must dye giving out encouragements, a Christian must die with resolution. She had towards the conclusion of her Warfare betaken her self to the sheild of faith, and under that she shelterred her self: and when she had the last enemy to grapple with, she feared not, but rather desired his approach: *Non sic vixit, ut mori timeret*; she did not live so filthily or dishonestly, that she should be ashamed or afraid to die. She did not shrink at all at the face of death, but freely drunk of that cup which Christ had brewed for her, and drank the dregs too; she went boldly to the Serpents nest, when Christ had taken the sting out; as *Cyprian* comforted himself, in like manner did she; *Minatur Antichristus? Christus tuetur: Mors infertur? immortalitas sequitur? Mundus eripitur? sed Paradisus exhibetur. Vita temporalis extinguitur? sed æterna reparatur. Mors Christiano ludus est*: Doth Antichrist condemn? Christ justifies. Doth death look pale? Immortality is lovely and fresh: Is the wilderness a thirsty place? yet Paradise overflows: Doth the seed rot? yet it brings forth sixty, or an hundred fold. She was not ashamed to live, because she had made such progress: she was not afraid to dye, because she was so well prepared. Indeed when the grim looks of death made their first approach, she not being well composed, found Satan endeavouring to captivate her to death, as he hath endeavoured to captivate her by sin before; and then her spirits

ſpirits were ſurpriſed with ſudden apprehenſions of her diſſolution: who the ſecond day after her ſickneſs ſent for me, and uttered her ſelf in theſe very words, *Oh Mr.* Firth, *I am afraid to die in this condition, my heart hath deceived me! Good Sir, Pray for the light of Chriſts countenance upon me, and that my intereſt may be made clear before I depart*: which I did; and about three or four hours after ſhe ſent for me again, and told me with rejoycing, *That ſhe was ſatisfied, and willing that God ſhould do with her according to his pleaſure*: only ſhe deſired, that I would repeat two or three particulars of a diſcourſe which I had a few dayes before delivered in her preſence at the burial of one who had in former times belonged to that family. The ſubject was *Rev.* 14. 13. *Bleſſed are they that dye in the Lord*, &c. Her enquiry was only as to that particular, *What it was to dye in the Lord?* which I had formerly delivered, and then repeated to her.

I ſhall but mention them:

1. To die conformed to the Lord; to have ſin mortified, and other enemies conquered, able to triumph victoriouſly, as *Paul*, 1 *Cor.* 15, &c. That was to die in the Lord, ἐν κυρίῳ, *in Domino, in Chriſto.*

2. To die reconciled to the Lord under a pardoning Covenant and diſpenſation; then death cannot arreſt, at leſt cannot impriſon,

Rom.

Rom. 8.38,39. Death doth not then ſeparate.

3. To die intereſted in the Lord, in his life, in his death, in his reſurrection; theſe that die thus, may be ſaid to be *Bleſſed*: This was it that the Apoſtle laboured for; *Phil.* 3.9,10. *That he might gain Chriſt*, that is, *that he might be found in him; not having his own righteouſneſs, which is of the Law, but that which is through faith in Chriſt: that he might know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death*: Theſe things ſhe deſired to make familiar to her before ſhe went hence; which I hoped gave her ſuch a diſcovery of the art of dying, that Satan did but aſſault in vain: indeed he uſually gives a ſore charge before he fall; ſo he did here; he then rages, when he ſees he is paſt hopes: he ſtruggles hard, when he ſees he muſt quit claim and uſurpation of title, as he doth in the firſt breathings of regenerating work, when he ſees he muſt quit poſſeſſion. Thus ſhe came off Conqueror; had a refreſhing ſtream of inward conſolation, whereby her thirſty ſoul was well ſatisfied. The *Egyptians* repreſented the death of the righteous by *Dianas* coming down to kiſs *Endymion*, when he was aſleep: hereby ſhewing that Death is both a ſweet reſt, and a kind ſalutation: ſo it is ſaid of *Moſes*, *Deut.* 34.5. עַל פִּי יְהוָה *He dyed at the mouth of the Lord*; which made good their opinion, of Gods ſucking the righteous mans ſoul into himſelf: Oh ſweet death,

death, accompanied with ſuch an expreſſion of Love!

And now ſhould any ſay, that I have ſaid too much of this Right honourable and truly religious Lady: I anſwer, if I have, it is more then I know. If I have ſaid any thing which ſhe did not practiſe; yet nothing is ſaid which is not thy duty: thou oughteſt to practice all I have ſaid; and if any ſhould deſire to hear as much evil of her, they muſt enquire of thoſe that hated her, or that can lye. For my part, I can ſay, as *Theotimus* to *Epiphanius*, when he hid calumniate and revile *Origen* after his death, *O Epipham* (ſaith he) *Nec eum qui jam olim bene obdormiit, contumelia efficere volo; nec rem blaſphemam aggredi auſim, ut eum reprobem, quem majores noſtri non reprobarunt*: O *Epiphanius*, I dare not diſquiet him that is faln aſleep in the Lord; neither dare I ſo blaſpheme, as to accuſe him whom God hath approved; or condemn him who is juſtified in the preſence of the Judge. Her great example was Chriſt; O how cloſe did ſhe follow him! If ſhe went not hand in hand, ſhe trod in his ſteps; though he went before, yet ſhe was ſeldom out of his ſight: ſhe was ſo fearfull of loſing him, that ſhe would travail in the night, when ſhe fell ſhort in the day, rather then lodge without Chriſt in her arms. And to conclude, if I may not ſay, as *Spanhemius* ſaith of *Anna Maria Van Sharva*, that ſhe was *Ultimus naturæ in hoc ſexu conatus*; the perfection of female kine: though I cannot ſay, *Like*

Like unto her there never will be more;
Yet, she excelled most that went before.

I shall conclude, though I am full of the sense of her real worth, with that which *Eusebius* speaks of that Christian Emperor *Constantine*, *Sola Deum omnium regem excellenti pietate honoravit; sola Doctrinam Christi confitenter omnibus prædicavit; sola Ecclesiam ejus ut nemo alius a seculo unquam glorificavit; sola talibus bonis est cumulata, quod nemo talis ad nostra usque tempora ex omni seculo fuisse memoretur*; so adorned with outward gifts, but especially with inward graces, that as she was the glory of the present, she will be the wonder of the future generation.

FINIS.